

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Publication Office, Cleveland, Ohio

Copyright, 1922

Editorial and Executive Offices, Cleveland, Ohio

Printed in U. S. A.

VOLUME XXIV
Issued Monthly

DECEMBER, 1922
Subscription, \$3.00 per Year

Number 3
Total Number 279

What A Man! An Advent Study *An Unusual and Unique Estimate of the Christ Befitting the Christmas Season*

REV. ROBERT C. HALLOCK, D.D., Valatie, New York

As the Advent season approaches, when mankind muses once more upon that vast and radiant miracle in which "the Word was made flesh and dwelt among us," and men beheld his glory, "the glory as of the only begotten of the Father," it becomes most fitting to make yet another reverent study of the Man Christ Jesus, God manifest in the flesh. And every new study describes new glories in him, as every new day brings miraculous revelations of dawn, and sunrise, and the "morning-glory" of the skies.

"What a Man!" So the sons of men have exclaimed, in chorus voices and in individual acclaim, down all the ages of Christian history, as they have looked upon Jesus.

They have seen him, "the Lion of the tribe of Judah," with all lion-like, heroic, conquering characteristics; they have seen him, "a Lamb as it had been slain," with every meek and pure and gentle and self-sacrificing trait.

Men have gazed upon him, and hailed him as greatest Prophet God ever gave to man.

They have hearkened to his speech in amaze, and declared him to be the profoundest Philosopher ever known.

Thoughtful souls have seen in him the greatest Religious Genius of world history.

Burdened, troubled and heavy laden men have found him their divinest Comforter and Friend.

Sin-crushed spirits have knelt adoring before him, as their Saviour from guilt and woe.

Yes, as multitudes may look upon a splendid cathedral, or on one of the glorious "mountains of God," and all be filled with admiration, yet each one see some different beauty, some special glory, so the myriads of mankind who study the life and character, the words and works, the birth and death, of Jesus of Nazareth see in him both the supremest and the most various charms.

And in this Advent study I fain would bring one new word of praise, one fresh flower of adulation

added to these many human praises I have recounted, that I may describe this Jesus of Nazareth as the most Brilliant Man that ever lived in the tide of times. I have not found that others have called him this; but this he should be, must be, called. For, using the word "brilliant" in exactly the same sense as when applied to the great men of earth, I affirm that Jesus was more than peer of any and every brilliant man that ever lived.

He was the world's most brilliant orator.

In voice, eyes, countenance, presence, Jesus was the most magnificent and magnetic public speaker of all ages. John's marvellous description in the first chapter of Revelation, of One whose eyes were as a flame of fire, whose face was as the sun shineth in his strength, and whose voice was as the sound of many waters, was clearly the great Apostle's pictured recollection of Jesus, as John had seen him and heard him in impassioned public address; when his face was both radiant and terrible as he flung out his mighty messages from God; when his eyes flashed and burned in fierce indignation upon "scribes and Pharisees, hypocrites;" when his marvelous voice rang out like the crash of breakers upon the rocks, reverberated like the thunder of great waves in the vast deep, or died away into the gentle murmur of rippling brook as he whispered his tender invitations to them that are weary and heavy laden. No descriptions ever written of the voice, face, eyes, presence, of Daniel Webster, Cicero, Demosthenes, or Peter the Hermit, can approach unto the sublimity of John's remembered picture of Jesus.

In popular appeal, shown by multitudes that sought to hear the great orator, he was probably unmatched, as Luke says that "there were gathered together an innumerable multitude of people, insomuch that they trode one upon another;" and sometimes those multitudes fol-

lowed him even for three days at a time without food, held by the fascination of his wonderful eloquence: while judged by either the temporary or the abiding influence of his speech, Christ was unequalled. The crowds could hardly be restrained from taking him by force, in the excess of their temporary enthusiasm, to make him a king; the very officers of the law sent to arrest him, passed so under the spell of his eloquence that they made not an attempt to obey orders, but came back to say, "Never man so spake!" And as for the permanent effects of his wonderful addresses—they have molded the thought and ideals of man-kind as the words of no other public speaker have ever done.

Or take his recorded masterpieces of eloquence, and compare them with the world's greatest; and it will be seen that Jesus Christ was by every test the most brilliant orator of the ages. Take for instance the last half of the 22d chapter of Matthew, with the terrible 23d chapter that follows; and I deliberately declare, simply and without exaggeration, that there is no known piece of controversial oratory anywhere in the world's history to compare with this. After having overwhelmed his antagonists in that contest of wits in chapter 22d, he now in the marvellous invective which forms chapter 23d, lashes them with his terrible scorn, showing (as they so richly deserved!) all their contemptible sins and self-righteousnesses, all their shams and religious fakes, all their pitiful and picayune scrupulosities which covered rotten hearts—and so scourges them until they writhe inwardly in anguish, yet can not, dare not, answer him a word! You will search in vain all the controversial speeches of the world, whether in English Parliament or American Congress, to find anything that can be set beside this masterpiece of invective of Jesus Christ's—so searching, so terrible, so full of the moral majesties of righteous indignation, so overwhelming for the antagonists; and at the same time so great in its own exaltation of holiness and truth! It is a world's model; and the man who spoke it proved himself the most brilliant controversialist the world has ever heard.

Turn now to another class and kind of public speech, not invective, but profound, constructive, epoch-making orations, that laid the foundations for succeeding civilizations, and molded men's thoughts for ages to come. Do you know of any that in profundity of thought, in moral grandeur of conception, or in actual effects upon the thought and life of mankind, can be compared with the Sermon on the Mount? That address laid the whole foundation for the Kingdom of God, the kingdom of righteousness on earth; and that address towers above the level of all recorded human constructive speech as Mt. Shasta towers above the lower levels of the Sacramento valley! I have seen Shasta's glorious snow-crowned summit from a hundred miles down that Sacramento valley; and all day have I watched it as we rode up through California, and then out into Oregon; and ever that glorious isolated peak soared above all else in sight. So towers and soars

the Sermon on the Mount! In moral grandeur, in intellectual comprehension, in originality of conception, in splendor of elevated ideals, and in actual molding and formative influence, it stands peerless and alone.

Christ was the world's most brilliant thinker.

In the long run any man's thought-power can be tested by its abiding influence upon the thinking of other men. It is easy to decide between the intellectual powers of Shakespeare, and of Martin Tupper, the rhymester who wrote the *Proverbial Philosophy*, by observing how vastly more of Shakespeare has infiltrated into the common body of human thinking, through the generations.

There were displayed in a New-York city store window one day two professedly all-wool garments, bearing competing brands, and both undergarments had been submitted to the test of an acid that destroys wool but does not affect vegetable fibre. One garment, actually all wool, was entirely destroyed as far as it had been dipped into the acid; the other showed a coarse net-work of cotton fibres, out of which the 50 per cent wool had been eaten. Well, if one could submit the warp and woof of mankind's thought to an acid test that would eat out of it all thought elements derived from Jesus Christ, and leave untouched all thought elements which originated with the world itself, the fabric of mankind's thinking with the Christ-thought elements eaten out, would show as a poor, threadbare, riddled, ragged thing.

Christ taught profoundest things in simplest forms: such as the Lord's Prayer, so simple that a little child can pray it understandingly, yet so profound that not all the generations of theologians have fathomed fully its marvellous meanings.

Christ taught greatest things in briefest forms; the most difficult things in most fascinating forms; divinest things in most human forms. Ah, there was the peerless thinker, the unequalled philosopher, the matchless teacher, the most brilliant mind of the ages!

Christ was the world's most brilliant statesman.

This man, Christ Jesus, came to found and extend a kingdom; and he started out with a vast ambition; an ambition which was nothing less than world-dominion. All men, he declared, should yet bow to his sway and obey his will.

World dominion! That, his ambition? Well, other men have had the same dream, from Nebuchadnezzar of ancient days, down to that modern madman, William II of Germany: but Jesus has proved to be the greatest, the most brilliant statesman of them all; for every one of them failed to establish his kingdom on abiding foundations, but Christ's dominion has been growing, growing, these nineteen hundred years, and steadily sweeps on until it shall cover the whole earth. "One will is destined to be done." And his success, where others all failed, is due to one controlling fact; viz:

Christ was the world's most brilliant strategist.

For it was because of his far more brilliant strategy that Jesus won where Nebuchadnezzar and Alexander and Caesar and Napoleon and

William of Germany all failed. From Nebuchadnezzar to William they all followed the same strategy—the strategics of physical force. Battle axes, spears, muskets, swords and mighty cannon, submarines and poison gas—all these were instruments to slay and crush and conquer men's bodies by physical force and fury.

But Jesus was too brilliant a strategist to make use of any such futile and inevitably unsuccessful weapons as these; which at their best or worst could only conquer bodies, while Jesus planned a far wider and more complete domination of the world of men.

Well, what was Christ's strategy?

Why, he went and got himself crucified. He deliberately died for the enemies whom he wanted to conquer! That was his strategy.

A strange strategy, you say? An unexampled and inexplicable strategy? Granted: but it wins, doesn't it? Hasn't it proved the most effective strategy of all seekers after world dominion? And where the others failed, he wins by his strategy! The brilliancy of his strategy lies in its uniqueness, its originality; and is proved by its success. That strategy was wholly his own, wholly original; not imitated, copied or adapted from any preceding seeker after world dominion. Originality, not imitation, marks the truly brilliant man!

Moreover, this man not only wins by his wonderfully brilliant and original strategy, where all others failed by theirs, but he wins in a wider field, in a bigger sphere, than the others even attempted! Their strategy, even where success-

ful, gave them dominion only over men's bodies. But Jesus said, "My ambition is for a world domination far bigger, far more complete. I propose not only to conquer men's bodies, but also their minds, and their hearts, and their souls. When Caesar conquers a man's body the man obeys Caesar—and hates him. I shall have innumerable bond-slaves whom I have conquered; and while they serve me with their bodies they, at the same time, will love me passionately with their hearts, and worship me with their souls. My dominion shall be complete and perfect."

Wasn't Christ the most brilliant, most original, most successful strategist of them all?

What a man! What a man! Brilliant orator, brilliant thinker, brilliant statesman, brilliant strategist, truly the man Christ Jesus was the most brilliant man who ever lived in the tide of time.

The Advent season now drawing nigh may be used, even in the church, simply as a pagan festival for the young, with grey-bearded, big-bellied Santa Clauses, physical feasting, and thoughtless merriment; but the Christian preacher surely should make it an opportunity for exalting Jesus before the people, inspiring them to look upon him as their hero, their admiration, their ideal. And to this end there is no finer plan, no more fetching appeal to the instinctive hero-worship of the human heart than thus to show Jesus of Nazareth, the world's Saviour, as being the bravest, brainiest and brightest, the most brilliant and most victorious man of all the centuries.

The Church in the New Age

REV. HERBERT MARSH, Dolliver, Iowa

Heraclitus, the greatest of the pre-Socratic philosophers has said, "The world is in a state of flux." This is true, for the world has changed some since I wrote his name. Change is continually going on. But change takes place more rapidly in some periods of the world's history than in others. The last five years have brought the greatest changes the world has ever known. Empires have been overturned, thrones torn down, and kings put away. The social life is altogether different. The poor man has rubbed shoulders with the rich man and now demands pleasanter conditions for himself and better opportunities for his children. The church lives in the new age with its changed conditions and new demands. The question is, how is she to meet the demands.

She must insist on the eternal verities of Jesus as never before. While conditions have changed and become complex the human heart remains the same, cruel, selfish, covetous. It is here, in the heart, that the church must do her supreme work. One of the great monosyllables that has gone from our minds is the word SIN. The church must bring this back to the minds of the people and insist on the sinfulness of sin, and of a

Saviour who is abundantly able to save from sin. No thesis on literature or essays on philosophy, no matter how good, can take the place of the messages of Jesus and his apostles. The church must not take the side of capital or labor but declare the will of God for both, and show that sin consists in not carrying out his will, irrespective of a man's social or financial standing. She must show the cankerworm eating out her vitals, like the fox at the Spartan's stomach, and apply the remedy.

This will mean that the church must get back to doctrinal preaching. We have long thought that the people did not want and would not stand for doctrinal preaching. If a particular church will not stand for this kind of preaching the minister must take the attitude of Dr. R. W. Dale, of Birmingham, and say, "They will have to stand it." But a minister will have no trouble as the world is hungry for this type of preaching. If the doctrinal messages are put in the language of literature they will be welcomed with delight. The language of literature is only the language of today made attractive. And who can fail to get a hearing for his message if he does this?

The twentieth century needs the first century A. D. truths reiterated.

She must not only emphasize the eternal verities of Christ but also the social aspects of his message. This has been neglected. The measure of a man's religion is his attitude toward his brethren: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," Matt. 5:23.24. Jesus said the basis of judgment would be on a man's visitation of the prisoner, his care of the sick and suffering. As these were treated so men treated him. He not only preached the Fatherhood of God but also the brotherhood of man. The latter is counterpart of the former. If men realized they were brothers the social problem would soon be settled. If men put these principles of Jesus into operation in the industrial life the sweat shop and child oppression would soon be banished. Men would be counted as men and not as machines. It would also do away with class distinctions and race hatreds. R. L. Swain in his book "What and Where is God?" tells of a saint to whom he spoke about a family with several children who had come to live near her. When he asked her if she had met them yet she replied that she "did not know and did not want to know such people." Such an attitude is not exceptional, but would soon pass away if the social principles of Jesus were given a due emphasis.

In the first instance the church is an evangelist and in the second she is a leader of social feeling and thought. But to this must be added control of the community social life. She must be the social engineer. It is all right to pick a man up after he has fallen over the precipice of sin, but it is far better to put a fence around the top and stop men from falling over. In her evangelistic effort she is an ambulance, but in her control of the community life she proves to be the fence. To her evangelistic efforts must be added institutional efforts. If she cannot have movies in her building she must see that the ones shown in the town or city are morally clean and educational.

This town is typical of thousands of others. We have one church, recently made a community church by the addition of a newly built annex. One year and six months ago, when the present pastor took charge there were no young people attending. The young men of the town under 21, as well as over that age, were spending their time in the pool hall. No boys were church-members and they attended church and Sunday School very little. The first thing was to get the boys. Now we have nearly fifty, all attending church and Sunday School. The pastor took up the pool hall question one Sunday night at the risk of losing his job. Some of the official members are related to the keeper of the hall. The mayor of the town is not only related to this man, but is also the second leading member of the church. however, we charged the pool hall with: 1. Filthy language. 2. Gambling. 3. Lawlessness, in

allowing youths under 21 to play. The church was also charged with indifference to social conditions and with lack of effort to provide any legitimate means of recreation for these youths who frequented the pool hall. Everybody gave consent to what was said by raised hands and also promised financial aid to put on a real community program which would stop lawlessness and help the youth of the town to build character. From now on conditions will have to be better.

What the pastor needs is the spirit of Jesus, as exhibited in such men as Hugh Price Hughes, and then the church will be militant and triumphant in this age.

The methods of most churches remind one of the following story. A man wrote a tract entitled, "Come to Jesus." Another man picked it up and criticised it very severely. The criticism was published and one came to the author of the tract. He wrote an answer to the criticism. Before he published it he handed it to a friend for suggestion. The friend said, "May I suggest a title for this?" "Yes," said the author. "Then I would call it: 'Go to the Devil by the author of Come to Jesus.'" That is what the church has been doing. She has had her doors open two nights a week, Sunday and prayer-meeting night. These are essential, but we have allowed the pool hall, etc., to remain open and brightly lighted all the week except Sunday. And by this method we have expected to win the respect of the young people of the communities in which we have labored.

This is the only way to win the foreigners who come to our shores. They have come here and are tired of the churchly oppression they had experienced in Europe and are not eager to attend any church. But they cannot resist any attempt that will give the children some of the enjoyment they need. So the movies, etc., must be put in the church and something for the men and women, young and old, every night in the week, and they will respect and attend church and finally be won to Christ.

So the church must preach the old-time gospel in the language of today; emphasize the social message of Jesus to clear away social discontent; and mold and fashion the social life of the community and then will she have accepted the challenge of the new age.

Tired of the job and ready to quit,
Not quite sick, and not quite fit,
Not a chance to make a hit.

And yet you stick—that is the test.

Harassed you are with petty details;
Helpers scarce and slow as snails,
All too light in God's great scales.

And yet you stick—that is the test.
Teachers are few and not easy to find;
Pupils are late and do not mind;
School's equipment lags behind.

And yet you stick—that is the test.

—Edward Tralle.

A Look Into the Workmanship of A Sermon Enthusiast

An Experienced Preacher Lays Bare to Younger Brothers His Sermonic Methods

H. C. R.

(We have had numerous requests, especially from younger ministers, for one or more articles on the best methods of sermon preparation. One of our subscribers says: "I hope you will call upon your best talent to treat this subject." It so happened that the very moment he made the request we had just engaged an article on this subject by one of the ablest and most experienced ministers in America. The following is the first installment of that article; the remaining portion will appear next month.—*Ed.*)

I have been preaching the message for many years; and from my first sermon in a little church out beyond Princeton, when I was a student, unto my latest sermon preached a few days ago, preaching has been the passion and the joy of my life. To preach—to preach nobly—to prepare the best sermons of which I am capable, and then to proclaim them in the worthiest way possible to me—this is and ever has been the ideal to which I have consecrated the whole strength of life, spiritual, mental and physical. Through every change and condition of life, in small churches and in large, in good health and in ill health, through periods of popular applause and times of criticism and detraction, I have never for an instant faltered in my enthusiasm for preaching, nor in limitless toil of mind and soul to attain this noblest end, viz. to preach God's word of everlasting truth in worthiest wise.

And now, not as an example of ministerial success, far less as an example of perfection in the sublime art of gospel preaching, do I venture to invite young preachers, in whose souls the same fire of enthusiasm for preaching has kindled, to walk into my intellectual and spiritual workshop and inspect my methods of preparing and preaching sermons. No, not that; but with the hope of helping, with the desire of inspiring some young brother in the ministry to try harder, to aspire more nobly, to press more earnestly after "the prize of the high calling of God in Christ Jesus," the prize of mastery in this divine art of preaching.

And I am the more encouraged in this adventure because of what many years ago one minister did for me. I was pastor at that time of a Congregational church (my only one in that denomination), located in the city of Brooklyn. Our Manhattan Association of Congregational ministers met one morning at the Church of the Pilgrims, of which that princely preacher, Richard S. Storrs, was pastor, expecting to examine and ordain a group of seminary students (who failed to come); plans had been made for an all-day meeting, with dinner together at the church, and there we were without agenda.

Dr. A. J. F. Behrends was then the pastor of Central Congregational church of Brooklyn, at the summit of his superb powers, and one of the two or possibly three greatest preachers in America. He was a member of the Manhattan Association, and present at the meeting.

Some one said, "I move that Dr. Behrends be invited to address us on preaching." The motion was put and unanimously carried.

Dr. Behrends stepped quietly to the front, began gently and unassumingly, and spoke to us for perhaps an hour and a quarter: and it is not too much to say that I, at least, received more of inspiration, of practical suggestion, of vital guidance for my ministry in the Word in that hour and a quarter than from my whole course in formal homiletics in the theological seminary.

That prince of the pulpit made us his confidants that day, shared with us his passions and enthusiasms, showed us his methods, took us into "the secret places of thunder" of his own intellectual and oratorical smithy, where his mighty and majestic sermons were forged; he showed us his Thor-like hammer and his massive anvil; he revealed to us whence came the sacred fire that glowed upon his forge; he taught us the secret source of the holy winds that made the flames to leap into spiritual power in his preaching. So far as that "spirit clad in veils," the human soul, can reveal to other souls life's deepest secrets, A. J. F. Behrends revealed to us in that, to me, sublime hour, the naked secret of his almost matchless sermonic eloquence.

Most surely I cannot hope to rival here in any degree the inspiring lessons in preaching which that master of preaching gave to us in his titanic address: but I do make bold to say that I had then already found and formed my own methods of sermon work, and that I was supremely encouraged and strengthened to discover that, all unknowingly, I had been following almost exactly that master preacher's methods. Nor have I ever yet found wish or reason to change those methods of making and preaching sermons.

And this article, written by request of the Editor of *The Expositor* for those younger, hungrier preacher-readers of this magazine who may be still eager after improvement and growth, is written as a simple setting forth of the plan and method of sermon making and preaching which in all these years I have found to be the only satisfying one for me.

This paper is not a formal treatise on homiletics, but a look into the workshop of a sermon enthusiast; not so much a manual of preaching as a record of a spiritual passion and its fruitage in preaching.

And first, I want to testify that I still "magnify mine office" as preacher; still declare with Paul that "Christ sent me not to baptize, but to preach the gospel," that preaching the everlasting gospel of Jesus Christ, from whatsoever pulpit, or platform, or wayside rostrum, or even "housetop," is the principal thing, to which all organizing, all mechanics, yea, all "baptizing" or other sacred ceremonial, is sub-ordinate. More pentecostal fire and power in pulpits, rather than more highly specialized organizing development is the church's present and pressing need—prophets are more sorely wanted today than are promoters.

Never fear, therefore, young aspiring souls, that God will ordain organizers and administrators to oust his preachers and prophets; nor that multiplied religious societies and social clubs in the church can ever supplant God's "speaking man," who comes with flaming message from on high. The school-trained elocutionist may cease from the gates of Zion; the true prophet of God never!

And therefore, before saying one word as to methods of preparing and preaching sermons, I protest and avow that the vision is more than the method, that the message is more than the manner, that your soul's chastening and discipline must take precedence in your thought over any and all technical training in an art of preaching.

But now to my more concrete story of method and process in preaching.

Three questions I will try to answer: how I find my themes, how I create my sermons, and how I actually preach my sermons when the time for preaching comes.

This is the chronological order of the three; but as one's method of delivery will actually control not only the make-up of the sermon but even the very cast and character of the themes he instinctively and inevitably chooses, I will reverse the chronological order, and speak first of the preaching, second of the sermon, third of the theme. For while it is primarily needful to have a message to proclaim, and some fitting and noble thing to say, it is certain that the way of saying it will masterfully determine alike the projectile power and the actual effectiveness of that message when preached.

First, then, my method of preaching.

There are at least four generally recognized methods of sermon delivery: manuscript, memoriter, from headings, and extempore. Each of these plans has advantages; and by submitting to the conditions a young minister can make a success of any of these methods. But they are not equally good methods.

Various times some thirty years ago I heard the great Scottish preacher, William M. Taylor, of the Broadway Tabernacle, New York, who preached from manuscript. And what magnificent preaching! Dr. Taylor was a massive man, with a huge head, a lion's mane of brown-black hair, a vast voice, and a tremendous personality. He used a big manuscript, with the lower left hand corner of each page "dog-eared" so as to be easily grasped, and with his right hand he whirled each great page over with a sweep; and in preaching,

that man, with vigor immense and force almost terrible at times, would literally tear that spiritual message out of the heart-strings of his manuscript!

Ah, there was a manuscript preacher!

But in more than thirty years I have never heard another such, though I have heard many ministers read sermons. There are few preachers who know how to preach from manuscript with verve, vigor and eloquence. Indeed the ages of history show few great orators in any realm with a chunk of paper in their hands.

Nevertheless, this method of preaching undeniably has advantages. The preacher has confidence, knowing that he isn't going to break down; and he has his manuscript left, from which to preach the same sermon another time, many other times in the future—if perchance he be a "static" man.

But manuscript preaching is not at all the best method. It doesn't even guarantee careful and thorough preparation, as is often urged; for it may be one of the laziest of all methods of sermon making. An old song says,

"The carpenters got drunk, and the masons wouldn't work,

And the quickest way to build it was to fill it up with dirt;"

and if the preacher doesn't want to do strenuous work he can fill a manuscript sermon up with rubbish collected from most any old books or daily newspaper in a marvellous easy way.

Yet, can a true student, a hard worker, an enthusiastic preacher, like Dr. Wm. M. Taylor, do marvellous work with a manuscript, and build thus for use and service, as he did, a whole library of noble books in the course of years of preaching.

The second method, memoriter, is better than the first, if you have a constitution of iron, a tenacious memory, unlimited powers of working, and days of forty-eight hours each. Having written a splendid sermon, and having committed it to memory perfectly, one might preach it magnificently. But, man, what immeasurable labor! And how could you possibly prepare by this method two such sermons every week, and still have time for the countless other duties? I cannot recommend this method; especially as there is another so much better.

A third well-known, and much used method, is to preach from headings or a skeleton outline. And this is not a bad method, if the preacher has studied with all his heart in preparation, and coming into his pulpit full of his subject, on fire with enthusiasm, preaches to the full limit of his rope. Nevertheless, his outline is a rope, a halter which holds him just within a certain narrow circle. He must also glance at his epitome now and again; and in each such moment of seeking the next point he inevitably loses for the time the attention and living sympathy of the people. This is as when in the night the trolley loses contact for an instant and the car is in darkness for that brief period: and if ten or fifteen times the preacher "breaks contact," mental and spiritual, chasing after his points and ideas, he

must lose much from the sermon's effectiveness.

Moreover, however good this method of preaching, it seems to me inexplicable that a man who is able to preach from an epitome, emancipated from all chains except that one little bond, does not make a full declaration of independence, does not cast off all shackles and make himself wholly free!

This brings me to my life-long method, the method which in general Dr. Behrends described as his own, the method which I like to call, not "extempore," with all the false implications of that word, but the method of the free man in the pulpit! And here is the method as I have used it:

When I have found my theme, subject or text, I dedicate myself to uninterrupted, world-forgetting reflection and meditation; then, as said the Psalmist, "while I muse the fire burns;" and when the fire of my heart, my soul begins to flame up I seize my pen and rush into writing: I write and write and write, slamming down (so to speak) thoughts, thoughts, thoughts, as they come to me. And they come to me in troops, rush upon me in mass! I write with speed, not considering either logical order or sermonic form, nor anything else except just to jot down thoughts, put down points, fasten somehow the rushing stream of ideas safely to the page—"holding wide my skirts while the heavens rain gold," as says the poet.

I write it may be an hour, two hours, or only thirty, fifteen, ten minutes, all depending on how long the heavens rain gold. But just as soon as the river of thoughts, of ideas, of visions, runs dry I fling the pen to one side without reading or even glancing at that which I have written, and rush out of doors.

After a time the river of thoughts begins to run flood tide again, and again I hasten to my desk to write; until at last no more inspiring thoughts come. Then my day's work is ended: I never attempt to pump water out of a dry well instead of dipping it up from a living, flowing spring.

The day following I read with great care everything I have written; I arrange and collocate all

the thoughts in severest logical order; I write with greatest pains a full outline of my thoughts, illustrations, quotations, and make a perfect skeleton of all the material of my sermon; and from then on I think and think, I pray and muse, I write and pray, until my whole soul is aflame and impassioned with the divine truth, the message which God has given me for my people.

Then I go to my pulpit, without speaking with anybody, avoiding if I can all human companions, and doing nothing save think and pray in my heart concerning that message. Those last few moments before preaching are purest gold to me, and must not be tarnished by profane fingers.

In the pulpit: the whole sermon, not its words but its entire thought structure and living form, stands in front of my eyes absolutely clear. I hardly try to remember, rather I cannot forget. I cannot break down, I cannot go wandering from my subject.

Then, confiding in God alone, praying ever in my heart of hearts, I preach—I preach with all my force, all my heart, all my soul.

And I am a free man in my pulpit. Freed from the chains of a manuscript which I have to read with bending head and fixed eyes; free from the slavery of thousands of words committed to memory and ever trying to escape me; free from the rope-halter of a written outline placed on the pulpit before me, and from which I must not move far, even to find fresh pastures or drink of bright bubbling waters; yes, I am free to preach as a prophet of God, an ambassador of his eternal truth.

Now, Young Brethren, I have showed you with loving frankness how God gives me to preach. That other men have noble methods, and that they have succeeded far, far better than I have I do not for a moment doubt. I simply bear witness to that which has been best to my heart as my own method of preaching. If there be in my confessions any least inspiration or help for any brother, I shall be more than glad; and I shall hope to describe to you, in another writing, how I find my themes, and how grow sermons from them.

Evangelizing the Children

EVANGELIST RICHARD W. LEWIS, Cumberland, New Mexico

This is an old new idea. Abraham had it. Solomon saw it. Jesus taught it. The Christian church lost it. Now it is regaining it. Bishop Vincent was a way-blazer. Jacobs, Reynolds, Trumbull and Hurlbut had new visions of the child-life. Professors Coe, Starbuck and Chamberlin stand on scientific ground for their view point. The child is coming to his own. The Church is turning to the old view with new eyes. The child holds the key to the situation. Jesus made him the standard of conversion. Evangelize the children and save the world!

But if the child is saved, the home must be regenerated. Child-evangelization is home work.

The home should be jealous thereof. The greatest influence over any child should be the home. The home should need no help to win the child to Christ. As it is the parent's place to win the child so it should be the parent's pleasure. Where the task is hardest the duty is clearest.

Men are money-makers. Mothers are the men-makers. God does not plan it so. In his economy the father is priest of the home. "I know him (Abraham), that he will command his children after him." What if mothers are best qualified? They need not be so. The business-building father can become the character-building father. "The father to the children shall make known thy

truth." When God's plan is followed, success follows. Imagine the difference when fathers take their proper places in the home. Mother needs father's help. They twain should be one in winning the child to Christ. Many workers lessen labor.

Child evangelization is not only the work of the home. It is the first work thereof. Home-building is second thereto. Money-making is second thereto. Social entertaining is second thereto. Neither education, nor art, nor travel, nor moral training, nor physical culture can be compared to the child's salvation. The silly social life of club mothers who neglect their children's souls leaves the child to his doom. The mad father-race after filthy lucre gives the child a false aim in life. The home exists for a child, not for a poodle pup. No home is complete without a child. No home exists in vain that accomplishes the highest child culture. Down with the pup! Up with the child!

He who works with God finds work easy. Go with the stream and glide. Up hill is hard pulling. The Devil is a dragging yoke-fellow. When Satan trains the child, the home is turned into a hell. God has his plan for happy homes. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "Thou shalt teach them (God's words) diligently unto thy children." "Train up a child in the way he should go, and when he is old he will not depart from it." A Bible-trained child is a God-blessed life. When the home joins hands with God in winning the children, heaven provides the home atmosphere.

If the home will yield the sweetest work in the world to anyone it should be to the pastor. The joy of leading a child to Jesus should never be allowed even the pastor by Christian parents. When the home yields first place the pastor should be quick to take it. As a man he is more able than as a pastor. Professionally his embarrassment is his inability. And the responsibility lodges largely with the seminary. Children's preachers and children's pastors are on the "want list." Anybody may deal with adults. Skilful specialists should treat the child. In the one case it's the blacksmith repairing a plow: in the other, a jeweler repairing a watch. Sunday School pastors are born if they exist. They could be made—they should be. The preacher to children is self-made, or never made.

The golden privilege passes down the line. "Some pastors, some teachers." Third place does not remove responsibility. It rather increases it. Increasing failures increase danger. The boy who has slipped through home-fingers and pastor-hands has run nearer to ruin. If the teacher's task is more difficult it is also more important. The average teacher is an accident. It is becoming less a fact. Teacher-teaching and teacher-training are becoming more a fact. Training classes, Chautauquas and Conventions are sending out inciting specimens. The better way puts a ban on the baser way. We learn by comparisons. Contrasts inspire aspiration. Sunday School

equipment is on the improvement. But without there is another accident. The prime object of Sunday School teaching must be soul reaching. Instruction that does not end in salvation must end in condemnation—its own and the soul's. Nothing should be more purposeful than the pulling of Sunday School pupils into the kingdom. "Seek," "diligence," "violence" are Bible terms. The true teacher turns all teaching towards a single end—the soul's salvation.

Technical evangelism is an abnormal necessity. All the foregoing forces are God's evangelists. When they fail, the professional evangelist takes his fourth place. Blessed is the child whom he never reaches! Yet he reaches many if he knows his business. The new child-field appeals to the wise evangelist. It's easy to work. The crop is great. The results abide. The advantages are demonstrable. The experimental stages are passed. It is now only a matter of manner and methods. Whether parents, pastors, teachers, or evangelists, it is in the main the same.

These points are pertinent and important: Be at ease, natural, active. Use object lessons—simple, every-day things. Be simple, Scriptural and spiritual. Pious tones and "goody-goody" tales avoid. Feed on strong meat. Give the true bread. Gain the confidence. Cause thus self-disclosure. Get at the child from the child's standpoint. Here are some interesting self-disclosures coming through little letters, called for by the writer, and gladly given by the children at the close of evangelistic services. Any worker can get such letters. These are taken at random from thousands on file.

"I am so glad that you have helped me to be a little Christian girl, and I will try to be better all the time. I am so glad that I gave my heart to Jesus while I was young. I am nearly eight years old."

"I have attended all your services but one, and have enjoyed them very much. May the Lord help you to win other souls to Christ. I joined the Church this morning."

"I am glad to say that you caused me to turn over a new leaf and go to Jesus, and I am glad that I did take Jesus Christ as my Saviour."

"The first meeting of yours I went to, I trembled all over. But after I felt so good."

"You have made me very happy."

"I believe that Jesus has forgiven my sins, and I am going to take him as my Saviour, and will try to be like him. I will try to get other boys and girls to follow Jesus."

"I have given my heart to God."

"I have given my heart to Jesus. I thank him for his blessing."

"I was certainly blessed in the meeting."

"You have helped me a whole lot, and you have led me to Christ. I hope you will lead thousands of others to Christ."

"Your meeting has helped me to get right with God. I am certainly glad that the Lord sent you to Portales to tell the people about God."

"The meetings have done me so much good,

Jesus is my Saviour, in him will I trust. I hope and pray you shall succeed in your work of saving other souls."

An analysis of these excerpts will show some interesting mental states and genuine religious experiences. They show knowledge of sin, and consequent condemnation. They make clear a child's faith in Jesus as the Saviour from sin. They clearly exhibit a child's consciousness of

danger in delaying one's salvation. They prove that even a child is conscious of a radical change in mind and heart when Jesus is accepted. They show that a child experiences such a change in conversion as affects the emotional nature very much as adults are affected. They exhibit a keen interest in the salvation of others. They have a ring of assurance which would do credit to grown up people.

Translating the Gospel to the City Worker

Men Must Be Led to Find God in the City Also

REV. WILLIAM H. LEACH, Buffalo, N. Y.

By revelation, tradition and teaching, the God of our Christian gospel is a God of the open spaces. The Hebrew people knew nothing about the great cities as we have them today. Translation of the captive people to the cities of Babylon and Assyria was not accompanied with an adjustment of the religious ideas to make an impression upon those cities. The greatest lessons given by Jesus were the lessons of the growing things of field and road-side.

A good share of our religious poetry also has to do with the open country. Men may live in the city but God chooses the country. The city may do for business but the rural territory is necessary for inspiration. Mrs. Browning expresses it for her fellow poets:

"The foolish cares of what may pass,
I cast them all away
Among the clover scented grass,
Among the new mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

It is probably because of this tradition that the church faces the comment so often today that the man who fails to attend worship is finding God in the open air, picnicing, camping or even golfing. It is a natural result of the teachings of the church regarding the presence of God. It is reported that Gandhi, the Indian prophet, proclaims that God can never be found in the cities. He is not far from the mind of many Christian leaders in expressing himself so frankly. And may God help the nations of today and tomorrow if there is truth in the statement

The great fact stands out among our workers of the cities that sentiment accepts this theory as true. The thousands of workers rushing through their work-hours never think of God as being in the shops. The shops are detestable—a place to earn one's bread and butter. They want to be away from them as soon as possible. And it is likewise true that as one goes through the streets on which these industrial workers live and becomes acquainted with their families he learns that they do not associate God with their streets. The home like the shop is something to get out of as soon as possible. A show-house, a lodge, an automobile or even the church may be a welcome relief to

the atmosphere of the home, which is merely a place to sleep and to eat occasionally and to get away from as soon as possible.

The sentiment of the home of the city worker may be shown by a remark made by a four-year-old child in a home at which the writer was calling. The child came from his nap rubbing his eyes. As soon as he got adjusted to the company, which didn't take very long, he asked, "What's going on tonight, Mother?" Something must be always going on to give food to hungry life.

Even the old idealism of the craftsman is largely lost in the modern industrial system. Quantity production has largely displaced quality craftsmanship and the worker no more feels the stimulus of his father who was a producer of things worth-while and beautiful. The production of his hands now belongs not to him but to the industry and his identity is merged with that of his fellow workmen. Possibly the modern shoe manufactory makes a better shoe than the old cobbler. But driving an automatic tack hammer for eight hours a day cannot bring the spiritual response to the soul that the satisfactory completion of one pair of shoes did to the old time craftsman.

A Commencement speaker at one of the public schools of an industrial section of a large city tells of the impotency of his message. He had in mind developing two ideals before the graduates. The first was the ideal of the opportunities for world-leadership. One of them might some day become President. The other was the success and satisfaction which come to every hard-working and industrious man. But as he faced the boys and girls he knew that this would never do. Nine-tenths of them would find their way into the shops beside their fathers. The message of satisfaction that meant so much to the old-time craftsman would never come to them. They would work at a machine where even their organization limited the amount of production.

The problem of churches located in such points is to find some way of translating the gospel to the homes of these men and women and the places where they work. The foundation stones of such teaching are sure to be different from those used in more normal localities. The weakness of most of the churches located in industrial

sections, though they are surrounded by thousands of men and women, testify to the fact that the task is difficult and very few are succeeding. Experience however is teaching its lessons here as elsewhere and the churches are finding the points for contact to bring a spirituality into the very heart of industrial workers.

I. One of the appeals which finds a response is the one which aids to create and develop the class consciousness. It merges with the aspiration of the laboring class to find its own strength and to use it. The church as a whole may look with fear upon this tendency and even urge against a church showing sympathy with it; yet it is an appeal which has power and if rightly used is moral and Christian. In its primitive form it may be found in ranting and condemning all organized business. In its higher form it honors labor, especially that which is organized, and leads it to feel a respect and admiration for its own power.

The one who worships the old industrial order may urge that the preacher exhort obedience to the law and an honest day's work to the employer. But the heart of the worker distrusts organized industry. He has learned to believe that it exploits him. Such pleadings would be childish and incite suspicion. Rather lead him to see the power he has in controlling his own destiny and that of the world. Let him resolve that in his organizations and in his church none of the abuses which he sees in business and organizations will exist. He may not have the money which other classes possess but urge him to show the world that he has clean companionship and an appreciation of things beautiful. Above all he should feel that he is living among the most attractive thing in the universe—life as it really is.

2. His old individualism as a craftsman is gone. Substitute for that the spirit of the romance of big industry. He may feel that he is a part of a mightier force than he could ever be as an individual. Here the old illustration of the cathedral-builders will apply. A visitor to the uncompleted structure asked three stone-masons what they were doing.

"I am cutting this stone," said the first.

"I am earning \$8.00 per day," said the second.

The third pointed to the blue print before him and then to the great structure before them.

"I am building a cathedral," he said.

I have on the desk before me as I write a book by W. Cameron Forbes entitled "The Romance of Business." It is the story of the development of great industries such as steel, transportation and electricity. I am not sure but that it would be a good plan to place stories such as these in our Sunday School helps that the boys and girls of our industrial communities might become inspired with the thought of the great industry of which they are a part. They should become not merely stone cutters, nor time servers, but cathedral builders.

3. Another great appeal and one which appears to be very timely just now is the appeal of the home. A new emphasis may and should be placed upon home life and love of little children. A

spiritual transformation takes place when one ceases to pay rent and becomes a home owner. The church should place itself whole-heartedly back of any plan which cultivates the desire to own and then to beautify the home. Certain Roman churches even become land-holding corporations to encourage this on the part of their people.

Beautiful things should be in the homes. Musical instruments and good music should be there. Good books ought to be on the shelves and good pictures hung on the walls. If there is room there should be a garden and surely a few flowers to brighten the lawn. Rather than being a place to go away from the home should be most attractive. Many of us believe that there is a new interest in home life at present, and the church can capitalize the spirit which is abroad.

4. The church can do a great deal to develop in its men and women through its various organizations an appreciation of corporate strength and the executive ability necessary to direct the work of others. Many of our industrial churches fall down for lack of leadership. The same thing is true in workmen's unions and lodges. They are apt to be noisy and blatant affairs without much unity of expression.

If the minister of the church appreciates this he can be most helpful in giving instructions in the logical and practical ways of getting results through organizations. Untrained in the ways of the executive, these men and women do not know how to use their own strength. Their organizations are too much of the "follow the leader type," and then when things go wrong they cut off the head of the leader. The church occupies a unique position in leadership and has the opportunity to show industrial workers the most efficient means of getting corporate strength and action.

5. Another great appeal is that of community righteousness. Sections of industrial workers are apt to be the dumping-ground for undesirables. The more police protection is given the section paying the largest taxes. Business and building restrictions seldom exist in these communities. The laborer has grown so used to it that he takes it for granted. Cattle and hogs are driven through his streets to the stock yards. The schools to which he sends his children are usually inferior in construction to those of other parts of the city.

The church can make the appeal for civic and social righteousness. It can even aid to organization the best sentiment to protest against unfavorable conditions. It should protest against the establishment of institutions of vice in its midst and insist that the children be given convenient playgrounds and parks for recreation. Any city council will listen to such appeals when made. For the congested sections of our cities have the weapon which moves city councilmen to action. They have votes.

But of course before much can be done the people must learn to appreciate beautiful and righteous things. And that in particular is the task of the church.

There can be but little doubt that the next generations will be city generations. They must be led to find God in the city, in the streets and shops. He is not alone the God of the hills. He

is the God of humanity. The resting place of the Almighty is not in silent groves but in the heart of his people. When they throng the cities, he will be there to aid and to bless.

Investigate Before You Invest

A. N. DAVIS, Rochester, N. Y., Chamber of Commerce

A service which is of real benefit to the public today is to warn prospective investors to investigate before investing. It is said that clergymen are easy victims of questionable promotions—not only as investors, but many times they are prevailed upon to sell stock which is, to say the least, highly speculative.

In a recent instance, a retired minister was persuaded to sell stock in a photoplay company. The production was described as anti-Mormon propaganda and the deluded clergyman believed he was rendering a service in offering this stock so that the picture might be a success and the investors might realize large dividends on the investment. The promoters operated from New York City, but the innocent minister sold this stock to up-state friends and acquaintances. His embarrassment may be imagined when the promoters were indicted by the Federal Grand Jury and sentenced to three years in Federal prison.

Too much stress cannot be placed upon the difference between a speculation and an investment. Even if one can afford to speculate or gamble, inquiries should be made as to the character of the men back of the proposition, their past records, the continuing necessity of the product if it is an industrial, the amount of capitalization, cost of promotion as well as to the quick tangible assets and liabilities of the company. Ask your banker, a Better Business Bureau or a financial publication of good standing.

Every enterprise of worth is used as an example of success by exploiters of worthless schemes. Stock is offered in companies promoting oil, rubber and tire, gold, silver and copper mines, photoplays, bullet proof glass, radio, phonographs, chain stores, everlasting dry batteries and others too numerous to mention. One company in one of our cities was selling stock in a project to raise the Lusitania and salvage her valuable cargo. Stockholders were promised that the gold and other precious lading would be divided pro rata.

Stock is offered many times to a man of influence for the use of his name. This is also a dangerous practice and any person should jealously guard the use of his name on account of the responsibility involved. Not long since the writer's attention was called to the fact that the name of Mr. McClure appeared as a director of a certain company. We wrote Mr. McClure who informed us that he had never authorized the use of his name in that connection and that the company is not now in existence.

If ministers generally and the public could be

thoroughly aroused to the danger of questionable investments, the menace would be reduced to a minimum. It is only in rare instances that money is ever recovered when it is once gone.

Time or space would not permit a description of methods employed by fraudulent promoters or how they secure lists of prospective victims. They even watch the death announcements and call upon widows and orphans and in a smooth, persuasive manner convince their unsuspecting victims that they are giving them an unusual opportunity to invest so that they may "live in luxury." Instances could be cited of clever swindlers who three or four years ago were living in cheap boarding houses, eating rolls out of paper bags. Today they are living in magnificent homes surrounded by every luxury. Who has contributed to this sudden wealth? Thrifty, hard working men, widows, and innumerable persons who have made sacrifices to keep up payments on worthless contracts. We wonder if any readers of *The Expositor* or other clergymen are among them!

Urge your parishioners to inquire, to investigate and to get positive facts before handing over their money to such sharks. If the proposition is financially sound, questions will be answered willingly. One sure test of a swindle is the amount of indignation shown when information is sought.

Fraudulent promotion is today an economic menace as it is diverting money from legitimate channels. Stock salesmen may tell you that your banker will advise against an investment as he wishes to keep your money in the bank for selfish reasons. Do not listen to this. Your banker has facilities for developing information and his advice is usually right.

Ornamental certificates are no proof of the validity of a project. One inexperienced man pointed to a brilliant gold seal and said, "It must be good, look at that very rich gold seal."

There are many sound securities to be had. It is wise to invest, but only the rich can afford to gamble. Young people should start right; buy good securities and re-invest the dividends. They will be surprised at the end of a few years to see the result. This is more satisfactory than "flirting with millions." Find out if the security would be marketable in case of necessity or if it could be used as collateral at a bank.

In the October *Expositor*, page 29, the price of "The Christmas Story" is given as twenty cents. A letter from the "Woman's Press" says that is an error, that the price for the past year or two has been fifty cents.

The Prophet's Preaching Power

REV. C. A. MCPHEETERS, Sheridan, Indiana

In reading the messages of the Old Testament prophets one is impressed with the repetition of the phrase, "Thus saith the Lord." "The burden of the Lord" was upon them. Also the burden of the sins of the people disturbed them. With passionate cry they yearned over Israel and Judah.

However men may consider the message of the prophets we must admit an admiration for the convictions which impelled their attitude. Some question their having the "word of the Lord" to deliver. But as Charles Reynolds Brown expresses it, they were men with "deep moral impulses which they interpreted as coming from God." That burden of God's message gave them courage and heroism and caused kings and people to "hear the word of the Lord" with seriousness and attention.

Each had his own message. Each faced conditions of his own day. Each experienced his own reception. Each was differently equipped for his work. Isaiah, cultured, familiar with court life, with influence in the affairs of state, came before Judah with "the first formulation of the great doctrine of faith as the condition of salvation." Amos the shepherd, without education or position, proclaimed his message based on the teaching that "God demands holy living. Thus he initiated the moralization of religion." Hosea came with a message of Divine love; Jeremiah with his religion of personal piety; Ezekiel with his individualism. But in motive, in purpose, in desire, in conviction, these men are not unlike. Each seeks to know God's thought and interpret that to the people in terms of their living. "Thus saith the Lord," testifies that they felt assured that they had come to know God's thought and desire. That they were held in such reverence and listened to with respect and some fear, points to the fact that rulers and people felt that these men had been with God and were preaching his truth.

A criticism has been directed against the modern prophet. One is quoted as saying, "When the disaster of the World War was about to break forth upon Europe, there was no voice either from the Vatican in Rome, nor from all the Protestant pulpits of Christendom that could make the war lords and the rulers of other nations hear the command of the Lord. When the war closed organized Christianity was powerless in putting into effective operation among the nations the idealism in democracy and in human brotherhood which had flamed up so brightly for a time. And there is still this day lacking in the church the moral courage and the sense of Divine authority to rebuke the shameless vices and stalking crimes of society."

Whence came this "moral courage" and this "sense of Divine authority" which characterized the early prophets? Granted that their messages were not always heeded. Even Jesus preached

to men who heard but heeded not. But we cannot read the history of Israel without feeling that the prophet had power with the people. They depended on him, and relied on the message which came through him from Jehovah. They looked to him for divine guidance. They recognized him as the messenger of God. The question that is uppermost in our mind is, Do our communities, rural or city, consider us the spokesmen of God? Do they feel that the messages from the pulpits of today are authoritative? Are we preaching men's opinions and discoveries and explanation and not enough of "Thus saith the Lord?" Whence cometh the preacher's power?

Our libraries are filled with wonderfully interesting books. Many of these volumes stimulate our thinking. We cannot read Peck, Boreham, House, Quayle, Glover, and others without being helped. Under the stimulation of these books, with others, we work out our sermons. Of course we do not neglect our Bible-study in connection with sermon making. There is no doubt but that from our reading we can get the messages which God wants us to preach. But do we consciously, as preachers, get our messages from God? A layman said in a prayer meeting some time ago, "If I were a minister, I would not want to go into the pulpit without full assurance that I had God's message for the people." I wonder if the prophets of old ever spoke when they were not conscious of that fact. I further wonder if it is possible for us to have that consciousness always.

We as ministers, must admit that there are times when we go into the pulpit without that assurance. Is it due to our seeking by logic or some reasoning process to persuade men to become religious? Is there a danger of our selecting subjects and messages that will be attractive and capture the crowds, that will entertain and not have the urge of the Divine authority? We have a right, in the light of all the revealed truth of the day, to say with greater emphasis, "Thus saith the Lord." We should be borne down with the sense of the fact that if the truth of God be unheeded that leads to inevitable doom.

Our problems are little different from those of the early prophets. They were compelled to pronounce against individual wrong-doing, social injustice, national infidelity to the will of God, and the unspringing of false religions. The prophet with the "Word of the Lord" shouted out against the oppression of the poor, the immoral practices in high places, and the turning away from the religion of Jehovah to worship other gods. Are not these our conditions today? The Gospel has not as yet been relieved of class distinctions. The social differences among the people are not always ignored even in the church. There is the lowering of the standard of morals which causes concern. When medical periodicals print the actual conditions existing in our high

schools as questionable; with the movie disseminating low morals to young minds; when the dance is attended by the jazz music which appeals only to the low and sensual, and the dance steps take up evil suggestion and cause the disapproval of police officials—all of this demands a pulpit crying as did the prophets of old, proclaiming a message of doom against the nation that follows that way. The press is taking up the cry in some degree. An editor in a western paper writes, "Religion, church going religion at that, is necessary to the daily life of the people. It tends to calmer thinking, minimizes petty irritations, and tends to keep the thing called conscience a little more active. And yet 66 per cent of the children and young people of the United States are growing up without any regular or systematic religious instruction."

In other words our young people are getting more movie and dance than they are of religion. This condition calls for a pulpit endowed with power from on high, in touch with the divine, and proclaiming the messages of God with passion and conviction that will be heard.

We are not offering a wholesale criticism of

the ministry. It has been ridiculed and held up for jokes too much. We have great confidence in those who make up the clergy of the Church of Jesus Christ. But our church activities demand so much of our time. The executive work of the church takes so much thought. The planning of the work for the year and organizing the forces—the business of the church takes so much of the minister's time that we wonder if we have time to live in vital touch with God as we should. Bible study takes time. Prayer cannot give result if hurried. It takes time to be holy and the minister who should be the example of holiness in his community needs much time to prepare himself for his work.

If, as some are claiming, our age is a materialistic age, it means that the people have lost the vision of God and eternal things. If, "without a vision the people perish" it behooves the church to bring the vision to the people. Upon the prophet rests the responsibility. The prophet's preaching power rests in his getting the message from God and, in the spirit of the early prophet, proclaiming to the people, "Thus saith the Lord."

Preparing Next Sunday's Sermon

At work in your study on next Sunday's sermon. The subject you have in mind is Enthusiasm—the Need and Power of Enthusiasm; or possibly you will express it thus—The Secret and Force of Enthusiasm. Text? Why not this: "Fervent in Spirit," Rom. 12:11? "Fervent" means "heat," "boiling." Or this might be suitable: "It is good to be zealously affected." Gal. 4:18. Or this: "The love of Christ constraineth us." 2 Cor. 5:14. "A sermon without illustrations is like a house without windows," so you are making ready some of these to light up your theme.

What Enthusiasm Is

Our English word "enthusiasm" is derived from a Greek term, which, literally rendered, means "God-indwelling," and has reference to the fire that is kindled within the human heart by the Holy Spirit. Without this fervent spirit it is impossible to achieve anything in the Christian life that is worthy the name of Christ. The same is true in every department of life, whether it be in the pursuit of art, music, science, or reform. To obtain success, the heart must be fired with a noble purpose, the thought must be stimulated by the constant presence of a high ideal.

Desirability of Enthusiasm

A Chinese convert said: "We want men with red-hot hearts to tell us of the love of Christ." Dr. Mason said the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That was the secret of the success of Mr. Finney, and it was the secret of the success of Mr. Moody. "A bank never becomes successful," said a noted financier, "until it gets a president that takes it to bed with him." It was enthusiasm that enabled Napoleon to make a campaign in two weeks that

would have taken another a year to accomplish. "These Frenchmen are not men, they fly," said the Austrians in consternation. Said Phillips Brooks: "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

Our Debt to Enthusiasm

In every sphere of business or professional activity enthusiasm wins success. Many farmers fail to gain even a poor living, simply because they have no real enthusiasm for their occupation. The farmer who wishes to succeed, must not be content to raise the same varieties of vegetables that his grandfather raised and in the same way. He must not be content with only fair crops. He must seek to cut the most hay, produce the best fruit, keep the finest stock. He must use not only modern tools, but scientific methods.

The teachers who did the most for us in our schooldays were those men or women who were enthusiastic in their profession; enthusiasts not only in the special lines of study they taught, but enthusiasts in their love for youth.

To enthusiasm the world owes its great discoveries and inventions. Columbus was an enthusiast, Edison is an enthusiast.

Enthusiasm in the Spiritual Realm

In no other realm is enthusiasm so powerful as in the spiritual realm, in no other activity is it so essential to best results as in religious activity. From the times of old when the prophets spake words of fire as they were moved by the Spirit of God, to these latter days of multiplied religious organizations and multiplied lines of Christian

work, the great leaders of the church have been men filled with spiritual enthusiasm. Threats of imprisonment had no power to prevent Peter from preaching Christ; Saul, the zealous persecutor, became Paul, the greatest missionary. Not all the power of the Medici could crush the unquenchable spirit of Savonarola; the stars in Dr. William A. Sunday's heavenly crown are being won by a heart and tongue burning with zeal divine.

We look with awe upon the records left the world by the heroes of the church and wonder if this gift of spiritual fire was destined to be for them alone. Alas! our hearts tell us true that the gift is for all who will to become Christ's. We are given diversities of talents, but may all have "the same spirit." Nay, we must all have the same spirit, if the world is ever to be won for the "Prince of Peace."—Zion's Watchman.

Importance of Being Enthusiastic

The men who prosper in this world are the men who are enthusiastic, who mind their own business and keep on minding it. An incident noted in a Southern paper furnishes an example: "Tatoes!" cried a colored peddler in Richmond. "Hush dat racket! Yo distracts de whole neighborhood!" responded a colored woman from a doorway. "You kin hear me, kin you?" "Hear you? I kin hear you a mile." "T'anks! I'se hollerin' to be heard! "Tatoes!"

Make yourself heard. Believe in your job.

Success of Enthusiasm

It is said that during the battle of Missionary Ridge one detachment of Union soldiers broke away from the main army, and pushed on and up, through a deadly hail of lead, until they reached the very summit of the mountain, and there, within a few feet of the enemy's fortifications, planted the shining Stars and Stripes.

The greater part of the Union forces was still in the valley below; but when the soldiers saw the old flag flying there, on the top of the mountain, nothing could restrain them.

With a mighty cheer the whole army rushed up the mountain-side like a resistless wave, and in an hour the victory was won.

It was the sight of that old flag in its new place which gave them inspiration and nerved their arms to greater activity. There are too many of us that are half-hearted soldiers, resting quietly in the valley below. We need some enthusiastic soldiers of the cross who will plant the flag far in advance, and thus quicken us to more heroic deed.—Bible Teacher.

Be Warned Against False Enthusiasm

That speaker was right who said to the young Baptists at Toronto: "An ounce of solid home work is worth more than a pound of convention enthusiasm." There is need for the great conventions. They are delightful, helpful and inspiring. But better than the enthusiasm engendered by them, and which then wane, is unremitting fidelity and abiding continuance in well doing in the home church, and reliability in the places in which we are called of the Lord to labor

for the coming of his kingdom.—Herald and Presbyter.

Enthusiasm Overcomes Critics and Detractors

The world makes way for the man who believes in his mission. No matter what objections may be raised or how dark the outlook may be, he believes in his power to transform into a reality the vision which he alone sees.

It was enthusiasm which enabled Cyrus W. Field, after thirteen years of effort and defeat, to lay the Atlantic cable. It was enthusiasm, in spite of carping critics, that sped Stephenson's locomotive to its triumphant goal. It was enthusiasm that sent "Fulton's folly" on its successful way up the Hudson, to the dismay and consternation of his croaking detractors.—O. S. Marden.

The Thrill of Joy Enthusiasm Gives

The man who feels no thrill of joy in his daily labor, who is only driven to it by the spur of necessity, who goes through it conscientiously, it may be, but merely as the performance of a disagreeable duty, is almost sure to fail in life. When young men or young women work in such spirit there is something fatally wrong. Either they have mistaken their calling and are wearing their lives away in a fruitless attempt to do that well which they should never have undertaken, or they need inward illumination.

There Is No Substitute for Enthusiasm

No, there is no substitute for enthusiasm. It makes all the difference between a half heart and a whole heart, between defeat and victory. The young man who hopes to succeed today must be dominated by his purpose, must be aflame with enthusiasm. The one-talent man who is in love with his work, enthusiastic over it, will accomplish infinitely more in life than the ten-talent man who is indifferent or half-hearted. Coldness, lukewarmness and indifference are fatal to progress.

In reply to the question, "To what do you attribute your success?" John Wanamaker replied, "To thinking, toiling, trying and trusting in God." This is what it means to be enthusiastic in one's work—to think about it, to toil for its successful accomplishment, to try and try and try again, in spite of obstacles, discouragements and mistakes, to push it forward, and, above all, to have an abiding faith in God.

Even Play Calls for Enthusiasm

Even play must be in earnest to approve itself to men, for they know that the child who plays enthusiastically may be brought to work enthusiastically, if, as a man, he comes to love the work as he now loves the play. And so in regard to the pleasures men and women seek. The spirit of the life is bound to show itself in whatever it does, whether it be earnest or listless. Therefore spare the world the sluggish player. But the real danger is many lives is that they shall become too exclusively enthusiastic in their pleasures. It is not an uncommon thing to see even young men and women weary of life. They have come to look out upon existence with a bored and cynical air. Now this listlessness, in a great

many instances, is the reaction from the nervous, headlong pursuit of an enthusiasm that was too trivial to satisfy their nature, that is capable of something so much higher than mere pleasure.—The Intelligencer.

Need of Worthy Enthusiasm

What all need is worthy enthusiasms. Nothing can save life but these. Nothing else can keep life interesting. And there is cause for alarm in any life when it is incapable of bringing at least the same ardor to the higher occupations and exercises of its faculties that it shows in the pursuit of the least important objects. It is too bad to let an immortal soul and divine powers of mind and heart be made to wait upon frivolous and sordid masters. To be bringing pleasures ever up higher is far better, to make them nobler, to be finding more and more delight in worthier things, in one's daily work, in his intellectual activity, in his social service, in his spiritual privileges of prayer and worship, to make these higher delights overshadow and wear out the lower, that is a worthy ambition for a man to follow. The highest enthusiasm is that which springs from a hearty love for the best in man, for God and his cause, for the Church and its privileges and duties. Intelligencer.

Call for intense religious enthusiasm. It is desirable, necessary, resultful.

"He is crazy!" That's what they say when a man gets desperately in earnest in the work of soul saving. I have read of a western man who was visiting in New York. "I was in Nassau Street, one day," says he, "just below Beekman, when a man came running around the corner, hatless, trumpet in hand, shouting, screaming, 'Out of the way! Get out of the way!' Men and women were pushed in doorways, carts and horses crowded up on the sidewalk. Soon another man followed with a louder voice and wilder yell to the stray ones yet left, telling them to clear the street. What did it all mean? It was new to me. Soon I saw, as the fire engine came tearing around the corner and down Nassau toward Cedar street, where there was a fire. I looked in the faces of hundreds, heard scores talk, but no one seemed to intimate that they were crazy or had gone too fast. In all probability the property was insured. Let that push and drive be put into religious works and they would brand us as lunatics at once."

Whitefield had the courage not only to go into the streets, but actually to stand up for hours preaching amid the capers of Merry Andrews, the jest of clowns, the noise of drums and bassoons and the roar of twenty to thirty thousand people at Bartholomew Fair. And stranger still his efforts were successful, for the next day he received a thousand notes from persons who spoke of convictions through which they passed when he was thus preaching.

Christ Was An Enthusiast

If we look into the New Testament, we shall find that the great Founder of Christianity was an enthusiast, and that his immediate disciples and the prince of apostles were also enthusiasts.

Association with the Lord Jesus Christ had made them such. Every Christian reformer, every missionary of the cross, every successful winner of souls, has been an enthusiast. Enthusiasm of the right sort is always justifiable.

A man drops from the deck of a steamer into the sea. You shout vigorously for some one to come and help. You rescue him from a watery grave. The occasion justifies your excitement. None of your fellow-voyagers would think for a moment of condemning you, but would rather unite in commending you for your earnest efforts to save the drowning man.

Is there not a thought here for all Christians to consider earnestly and prayerfully? How can we be made a power in the world for the salvation of souls and the upbuilding of Christ's kingdom? Have we not a hint in the words of Paul when he writes "fervent in spirit?" Let us pray for a fuller measure of this spirit, and a mighty work will be done for Christ in the world.—Evan J. Lena.

THE TRIBE OF THE HELPERS

The ways of the earth are full of haste and turmoil;
I will sing of the tribe of the helpers, who travel
in peace.

He that turneth from the road to rescue another
Turneth toward his goal;

He shall arrive in time by the footpath of mercy,
God will be his guide.

The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart;

In the time of grief they will come to his remem-
brance;
God will use them for balm.

He that careth for a wounded brother
Watcheth not alone;

There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.

—Harry van Dyke.

FOR A BUILDING FUND

An application of modern business methods to church work is shown in the action taken recently by the Workers' Conference of the Grace Presbyterian Church of Green Bay, Wisconsin, Rev. Rolland J. Blue, pastor. Two ten-year endowment insurance policies of \$500 value each were taken out on the lives of two men of the congregation. The school pays the premiums and is to receive any derivable benefits accruing from the arrangement. The financial obligation involved is encompassed by the use of the every member canvass in the Sunday School, the duplex envelope caring for the missionary contributions, and surplus funds in the School treasury allowing the investment in the policies. The face-value of the policies when claimable will be applied to a building fund.

The Value of Psycho-Analysis to the Working Minister

REV. JOHN MOORE, Amesbury, Mass.

Religion has no more eloquent advocate today, no more vigorous champion than Psychology. No science apart from Theology, "The Queen of Sciences," has yielded such ripe fruitage, such rich and splendid gains to the cause of Religion as Psychology. There is a sense in which this mental science may be called the daughter of the Christian Religion, and now she is blessing the Mother who bore her. Still young, this mental science has seen revolutionary changes, especially within the space of recent years. A few years ago Professor William James startled and rejoiced the religious world by the publication of his remarkable book "The Varieties of Religious Experience." The book furnished insights that were like opening windows into the human soul inviting mankind to look within and view what was taking place. More recently Professor Freud of Vienna has pursued and published his investigations which have greatly increased man's knowledge of certain mental states. It is curious that both these contributors reached their conclusions through investigating cases of abnormal mentality. It is the Freudian doctrine of the Unconscious which has been so fruitful and has now become so important. Briefly stated that doctrine is this: A great many of man's instinctive impulses and desires get repressed because they are not acceptable to the total personality. Many of them go to the subconscious. But these impulses or "wishes" or trends repressed do not lose their power, but seek to escape the Censor by indirection. Hence they are not under the control of the main personality and thus maladjustments arise. The indirect expression of these trends must be understood as the defence action of the personality to maintain itself. By means of rationalization, projection, dreams, phantasy, sublimation, the organism escapes conflict. Freud's doctrine of the Unconscious is followed by many psychologists who do not accept the whole of his conclusions. An army of psycho-analysts has arisen whose particular business it is to find the root and source of mental and nervous disease and effect a cure. They do this by enabling the patient to probe into his past and find the suppressed complexes, and by discriminating decision and choice to re-integrate them with the main personality.

Psycho-analysis is, therefore, the science which seeks to get at the inner workings of the mind or soul. It investigates into the interior depths of life, inquires about, and seeks to integrate the fundamental motives, hopes, and aspirations of the human soul. As an aid to the minister in the proper and complete fulfilment of his calling it is of unvalued power. Let me indicate a few lines of its helpfulness.

First and foremost, it will help the minister to understand human nature more thoroughly and therefore to minister to it more effectively. It was

Mr. Pecksniff who said, "Human natur' is a rum 'un." At present this Pecksniffian philosophy is largely indulged with a dash of cynicism. There is a low view of human nature prevalent which aims at getting its own way with men, it acts on the assumption of Walpole that every man has his price, that nobility of mind is a mere foolish dream, a figment of the imagination. The minister of Christ knows well that though passing triumph often rewards those who appeal to human baseness, the enduring success comes to those who take the lofty view of human nature and appeal to the best thought and feelings of their fellows. As a student of those Four Incomparable Gospels he knows the possibilities of human nature; he understands that publicans and sinners, the scum and refuse of society, crowded round the Lord to hear and to obey him because he treated them with respect, and honored them by appealing to the best in them. As Son of Man Jesus believed in that human nature which wrapped and veiled his own divine Person. In this belief the servant strives to follow his Lord. Any knowledge that will enable the modern minister to understand human nature and effectually mold the recalcitrant material in which he works, is to be welcomed. Psycho-analysis will do this. The experienced minister comes to know human nature. His study is a confessional. He is acquainted with man's stony griefs, his passionate moral struggles, the fatal secrets of his inner life, which are so often unvoiced. He knows the unspoken longing of the human soul for kindly companionship, for sympathy, for relief from tortured feeling. He knows human nature in its glory and shame. Psycho-analysis will enhance his conception and appreciation of human nature; it will supply him with a superior knowledge by which to apply the balm of Gilead, the spices and myrrh.

Secondly, it will help him to preach a more thorough-going evangel, and make him surer of his message. Sir Oliver Lodge said a few years ago that the modern man is not bothering about his sins, what he wants is to be up and doing. If the minister of Christ has ever been in danger of preaching this fatuous futility psycho-analysis will surely bring him round to sanity, centrality, intellectual and spiritual poise! It will reveal to him the reality and enormity of sin, the fine gradations and subtleties of it. A working knowledge of psycho-analysis will open doors of revelation in the minister's systematic study and devotional reading of the Scriptures. He will read Christ's parable of the "Empty Room" with new insight; the Conversion of Saul of Tarsus will yield new meanings; many sayings of Jesus will flash and sparkle like diamonds smitten with shafts of sunlight: "There is nothing hid that shall not be revealed;" "Don't worry for your life;" "Your Father knoweth what things ye have need of

before you ask him;" and a number of similar utterances that might be quoted.

Psycho-analysis will also reveal to the minister the possibilities and scope of Prayer. God will no longer be a magnified Automatic Machine and prayers the pennies, some of them not good currency! Prayer will no longer be regarded as a spiritual vagrancy, the petitioner seeking a charitable dole! Prayer will be communion, fellowship with God; the peril of pauperizing oneself by importunity will no longer exist. Prayer will become all-inclusive and voice all the aspirations of the soul, its moods and passions.

Especially so, it seems to me, will psycho-analysis suggest to the minister's mind in reference to his message that religion can never be too daring in making its demands of men. It will save him from the futile appeal, "Cling to the Cross," and will furnish him with the challenge "Take up the Cross." This is the needed discriminating decision in present-day Christianity; it is the individual and social integration for which the diseased world calls.

Thirdly, it will help him to appreciate the time in which he lives, to get perspective into his vision and purpose, and to truly evaluate trends of thought. This will not be the least of the services rendered. Through the medium of psycho-analysis the minister will see as through a telescope "the vision of the world and all the glory that's to be." He will review the great moments in world history and find one to match them all in that intensely lyrical moment when men of science ceased to look at the world without and turned to focus their gaze at the universe within! He will make the great discovery of personality. One day Schopenhauer strayed into the Royal Gardens of Berlin. An officer enquired of him, "Who are you?" The philosopher responded, "I don't know; I shall be glad if you can tell me." The officer reported him for a lunatic. But the great German philosopher was in that moment very sane. He was pondering the mystery of personality. Psycho-analysis reveals to us what strangers we are to ourselves! Our personality is very largely un-napped; the heights and depths of the soul, its capacities and forces, its possibilities for good and evil are but dimly perceived and faintly understood. To date we know vastly more of the world outside than we do of the universe within us. But psycho-analysis is uncovering the depths of the soul and revealing to us the "abyssmal deeps of personality." The minister who secures a working knowledge of psycho-analysis will believe that in crossing the threshold from Matter to Mind, Science did a tremendous thing that is regnant with untold possibilities.

Well nigh twenty years ago a certain Dr. Reichardt advanced a theory that the kind of brain cell in which our Western thought functions today is very different from that which was used by our Mediaeval forefathers. He held that mental organization changes much like bodily organization; that among the cells in the brain there is a differentiation of function: some sustain relation to external life, some exercise their

function in developing the interior life. The German savant went on to say that we use the former, the Mediaevalists exercised the latter. Consequently we fix our attention on material things, explore and exploit the material world and its resources.

Now this theory may seem fantastic, but no one will successfully deny that our age is materialistic. Leaders of thought and action are wistfully yearning for a revival of some kind that will break up the hard crust of selfish materialism. There is a passionate longing for a reawakening of mysticism (God speed it!). The predominant habit of mind is secular, and as yet we are feverishly absorbed in material things, "getting and spending we lay waste our powers." The only thing that will avail to save us is the creation of a new type of mentality. The mind of the age will have to be changed. The minister of Christ is avowedly out to do that very thing. He has witnessed the nemesis of over-absorption in material things. Psycho-analysis will cleanse his mental vision so that he may see the few swallows that already herald the summer of a spiritual re-awakening. The law of life is that we become like our pursuits. To explore the spiritual will give mankind a more vivid God-consciousness.

The minister who acquaints himself with the newer psychology will find things falling into their proper places in his thought, he will attain to proportion and perspective in his religious teaching. He will discover good reasons for the decline in organized religion and the defection of the masses from the Church. He will know full well that the Church has come grievously short, made fatal mistakes, and often confused material and spiritual things, but he will not wholly blame the Church. He will listen to the fatuous talk on the "decay of the Church," etc. But he will know for certain that Vinet spoke the truth in that memorable phrase "The Church dying and rising again," and that Good Friday is always followed by Easter Sunday! He will not be misled into the fatal snare of acquiescing in the cheap talk that the Church must adjust its teaching to the world's outlook. He will believe in adaptability within certain limits. But he will hold tenaciously to the truth that the virtue of vitality does not consist in response and internal adjustment to external changes; rather does all progress in life to its highest forms reside in stability and fixity. It is the lower forms of life that forever adapt and adjust. He will see with perfect clarity that the supreme task of the Church is to remold the mentality of the age. He will gird up his loins in a tremendous attempt to recall the mind of his age to the contemplation and appreciation of eternal values.

SOFT

"I always sleep with my gloves on. That is what makes my hands so soft."

"M'm, I suppose you sleep with your hat on also?"

Increase of Salaries In the Episcopal Church

REV. C. EDWIN BROWN, South Omaha, Neb.

Sam Jones had been delivering a tirade against the churches for their indifference and laziness in not joining more zealously in the battle against sin. An Episcopal clergyman who was present on the occasion noted that the only church exempted from the reproaches of the noted evangelist was the Episcopal Church and after the meeting the clergyman congratulated Jones on the fact. "No," said Sam Jones, "I did not include the Episcopal Church in my denunciations because my mother taught me to always be respectful of the dead."

If Sam Jones were living today he could hardly claim the same excuse for silence concerning the Episcopal Church. Billy Sunday once said, "If the Episcopal Church ever wakes up—look out!" If Sunday is cognizant of some of the modern movements within the Episcopal Church he knows that it is beginning to wake up.

It is true that in the past Episcopalians have made less use of their opportunities for evangelistic activity than probably any other church in existence. But today many Episcopalians are more concerned about the history the Episcopal Church will make than the history it has made. This fact is evident by that movement within the Church known as the Nation Wide Campaign. The purpose of that Campaign started three years ago was two-fold, first, to make an accurate analysis of the condition of the Church and, secondly, to apply the proper remedy where needed.

The survey of the condition of the Church revealed many things, all of which might be summed up under the heads of lethargy and wastefulness.

The revelation was a shock to the investigators and at once there came into organization what is now known as "The Presiding Bishop and Council," composed of men skilled in organization and management, unto whom has been committed authority as a centralized body to decide upon methods of legislation and missionary expenditure. The Presiding Bishop and Council have functioned for three years and for the first time in its existence the Protestant Episcopal Church in the United States is a living organism under the direction of an intelligent, centralized mind.

One of the most important facts revealed by the investigation into the condition of the Church was that many of the clergy working in isolated missionary districts were receiving salaries insufficient for the maintenance of decency. Toward the relief of this necessity the Presiding Bishop and Council immediately directed their attention. How well they succeeded is evident by the facts recently published in their report presented in September to General Convention in Portland. During the past two years, states the report, there has been as the result of the Nation Wide Campaign a horizontal increase in the salaries of Episcopal clergymen ranging from 10 to 35 per

cent. In many cases salaries have been increased twice during the triennium, the total increase amounting to \$1,418,000 in 1920 and \$997,000 in 1921. The report also states that during the past year a far greater percentage of communicants were received into the Church than for any year previous.

What the future of the Nation Wide Campaign will be no one is able to say with absolute authority. Despite its outstanding achievements and promised benefits some parishes have withheld co-operation and some clergy are slow to welcome any innovation resembling a "movement," notwithstanding that the only thing which does not move is a corpse.

PRAY FOR REVIVAL

Some years ago a great revival broke out in an Illinois town of about 2,000 population. There were not far from a thousand professedly sound conversions, and the country was stirred for miles around. It was the writer's privilege to visit that town shortly afterwards, and one of the things that deeply impressed him was the testimony of some of the older saints of God, that for ten years cottage prayer meetings had been held to pray for revival. The local drought had been severe and long continued, but, oh, what a downpour when it did come!

"Tomorrow," he faithfully promised, "tomorrow for revival I'll pray;

Tomorrow I'll plead as I ought to, I'm busy, too busy, today!

Tomorrow I'll spend in my closet, tomorrow I—
I'll humbly bow."

Yet ever a "voice" kept whispering, "But the Church is languishing now!"

Tomorrow, tomorrow, tomorrow—the delay
e'er repeated went on;

Tomorrow, tomorrow, tomorrow—till the years
and the "voice" were gone?

Till the Church its God had forgotten? Till the
land was covered with sin?

Till millions had hopelessly perished, and
eternity was ushered in?

O members of the body of Christ, O ye Church
of the living God,

O editors and leaders and pastors, O saints
where our fathers trod;

The "voice" still insistently whispers; answer
not, "Tomorrow I'll pray."

The Voice is one of authority; the Church needs
reviving today!

—T. E. S.

NOT ELIGIBLE

Uncle Jack asked little Celia if she didn't want him to play with her. "Oh, no," she said, "we're playing Indian, and you're no use, 'cause you're scalped already."

Saving the Community Through Song

CHARLES OLIVE, Willmar, Minn.

Rev. William Arthur Minty, pastor of Olivet Congregational Church, St. Paul, Minnesota, is known in his community as "The Singing Minister," because he is endeavoring to save souls through the power of song. He is laboring to replace jazz songs with nobler music, and jazz living with truer, sounder life. His church is not a large edifice, symbolizing wealth or luxury; it is a low, rambling structure, which seems to carry with it the very atmosphere of song.

Mr. Minty says that America is now in danger of losing her real musical soul and the great hymns of the people. These noble songs are drowned in jazz and other worthless music. "Besides," says he, "the Americans sing too much out of books. They do not learn to sing the great songs from memory, consequently song does not become a part of their very life. It is a common mistake, in American churches, to use song books always. The Welsh are great singers of national songs which are passed down from one generation to another by memory. Song is a part of their very life.

"The World War, perhaps the greatest national crisis that has ever been, gave to America no important songs. It gave us a large number of songs, but all of them, with a few exceptions, will soon die. Though the people, during the last few years have been thinking deeply, they have not been able to express themselves in noble songs. They are immersed in jazz, the worst kind of music that this country has ever known. The church, therefore, as the center of the community, must save America's musical soul by teaching the finer qualities in song."

Mr. Minty knows that people can be sung into ways of better living even when they cannot be led into these ways with preaching; he knows, because he has done it. He has proved that a community can be made purer and happier by a ministry of song; the general singing at his church creates, in the homes, a spirit of song through which the entire neighborhood profits. His way of refining souls is popular, for great numbers of people always attend his song services. He is an expert in leading souls heavenward through the medium of song, having used the method not only in St. Paul, but also at Fort Dodge, Iowa, where he built a splendid church, known all over that part of the country as the church "built on song."

Here is Mr. Minty's opinion of his plant. It is successful mainly because it gives the people of his church a common interest. These folks have few opportunities of getting together in team work, therefore the musical organization meets a great need, giving men of all ages a common interest. By this they gain much. They have learned to sing, and can sing together. They get into the spirit of the work, and are enthusiastic. If there were preaching only in the church, they would be

mere listeners, not actors. There would be no action, no group enthusiasm.

The church, according to Mr. Minty, can be made the center of a better community through song organization. He has organized in St. Paul a large men's chorus, composed of men from the ages of sixteen to seventy. All of them find much pleasure in singing, and this fact is proof enough that they should have the chance to sing. Besides the chorus already mentioned, he has a large vested choir and a junior choir. These three organizations take in a great part of the congregation. A song organization helps the people and helps the church.

Mr. Minty's great desire is to bring music to the people, not music too classical for everybody to understand and appreciate, but music with elements that appeal to every human heart. "We sing quite a few of the old hymns," says he, "for many of them are wonderful productions worthy of being preserved. Others are old-fashioned, and contain sentiments which are perhaps not in accord with present statements, yet they are precious because of memory associations. There is no sentiment so valuable to religion, to right living and to the person himself as memory; and nothing so stimulates memory as the old songs. There are many new hymns which are good and meet problems of the present day; these songs also we use in our services. They are important and should become familiar to the people."

He believes that church audiences should be able to sing not only the simple hymns but also the great anthems usually sung by special choirs, therefore he has taught his congregation to sing the wonderful anthem from Haydn's oratorio, "The Creation," and other masterpieces. His church has a big organ and a large choir loft, with entrances built from the auditorium as well as from the choir rooms. Every member of the congregation is made to feel that it is his choir and that music is a big, dominating feature of the entire church.

WAGGISH

"Brookes is really a clever pianist, for he plays everything by ear."

"Ah! that explains it, then. I never believed he could make those sounds with his fingers."

A SUGGESTIVE CARD

Rev. Otis Moon, of Bennett, Iowa, sends the following suggestive card:

IS SUNDAY

Visiting Day

or

Play Day

or

Fishing Day

or

THE LORD'S DAY?

"The Barton Bible Fund"

To those who know through *The Expositor* of Mr. Barton's "joyous success in placing large poster Bible texts on bill-boards where five million have seen or read them," there can seem no more fitting memorial to him than the Bible Fund mentioned below. This undertaking was planned by the West Side Boys' Branch of the Cleveland Young Men's Christian Association, Mr. Barton having obtained the initial funds for this the first Y. M. C. A. in the world distinctly for boys under twenty-one years of age.

The Fund is purely voluntary, the income from which will be used by a Committee of Management for the free distribution of Bibles. The gifts, some large, some small, have already reached nearly two thousand dollars.

The present editor, in honor of his sainted and beloved predecessor, wants to contribute, and he believes that there might be many ministers throughout the country who in their love for Mr. Barton would feel the same. The giving will be purely voluntary as a method of doing good in memory of a devoted servant of Christ who spent his life in doing good.

The following is the circular, with instructions how to remit any sum anyone may desire to give. Let our readers know that small sums are just as acceptable as large ones.—Ed.



"The Barton Bible Fund"



West Side Boys' Branch

Young Men's Christian Association

Cleveland

Announcement

Numerous suggestions have been made regarding a fitting and appropriate memorial and tribute to the memory of Frederick M. Barton, whose civic and religious services are known and remembered by a large circle of friends.

This is the plan approved by the Committee of Management of the West Side Boys' Branch of the Y. M. C. A.: A purely voluntary fund to be known as "The Barton Bible Fund" to be held in perpetuity by the Board of Trustees of the Cleveland Young Men's Christian Association, the income from which shall be used, under the direction of the Committee of Management of the West Side Boys' Branch for a free distribution of Bibles.

Aside from the great good the fund may do, the purpose for which it is to be used was so close to the heart and interest of Mr. Barton that we can think of no more fitting tribute to his memory.

Note—No further appeal and no personal solicitation will be made. Reports will be sent from time to time to all contributors.

Payments to the fund may be made any time within one year. Make checks payable—"To the Treasurer of the Cleveland Young Men's Christian Association."

E. G. GUTHERY, for The Committee of Management
M. D. CRACKEL, Executive Secretary



Committee of
Management

J. S. Crider, Chairman
G. F. Bradley
Stanley E. Dunn
E. G. Guthery
Wm. F. Hennessy
Chas. F. Hofrichter
John G. Jennings
Ralph J. Mitchell
W. E. Roberts
Walter C. Seaman
S. H. Skinner
Lindsay H. Wallace
Roy E. Whitney
F. B. Wiggins
Dr. Ivan I. Yoder

"The Barton Bible Fund"

In memory of Frederick M. Barton, and in consideration of the gifts of
others, I will give to "The Barton Bible Fund" the sum of \$_____

_____and will pay the same on or

before _____ 192_____

Signed _____

Address _____

Date _____



The Expositor

Editorial Confidences

What If Christ Had Not Come!

There is a strange old legend of a world that grew colorless in a single night. The clouds became lifeless, spongy vapors; the waves turned pale and motionless; the fire fled from the diamond and light from every gem; the metal gleaming of the snake and the dyes of the jeweled orbs faded away slowly; all as the stars go out at day-break. The world turned into a sculptor's world, and all was animated stone. Those that dwelt upon it were saddened and bewildered at the change, and never ceased to mourn for the beautiful tint of flowers and grasses, and the vanished hues of the sunset clouds. All nature was in mourning, and wore a lead-colored robe. Nevermore would diamonds sparkle, or rubies shine, or dewdrops glisten in the morning light. Nevermore would there be a rainbow on the cloud, or silver in the falling raindrops. The expanse of lake or ocean would nevermore reflect a blue heaven, or the stars, or the sun. The world had passed into eclipse—into the shadow of death.

This old legend is a parable. It suggests a picture of the world without Christ! What a dark, dead, dismal world this would be! What an awful world it would be in that total eclipse of a Christless condition! What if there had been no Saviour?

This month of December we celebrate the anniversary of Christ's birth—Christmas—the gladdest, brightest, happiest day of all the year. But will it not be all the happier if we prepare for it by at least for a little time thinking of what the world would be if there had been no Saviour? The bright scene will be all the brighter for having in the background this heavy, dark curtain of the thought of a Christless world.

Others have had this thought. Job had it. He saw man a sinner, and asked how it was possible for him to be justified before God. The Apostle John had it and said, "He that believeth not is condemned already." The writer of the Epistle to the Romans had it, when he told of the awful sins of men, and added that God would render to every man according to his deed. The Apostle Paul had it when he told the Ephesian Christians that before they had been quickened by Christ they were "dead in trespasses and in sins." A Christless world! If there had been no Saviour! No eclipse could be so dark as that.

Some years ago Henry Rogers, the author of

"The Superhuman Origin of the Bible," recorded a remarkable dream, in which he dreamed that the Bible had been blotted out of existence. When he opened his Bible in the morning he found blank pages, and all Bibles were found blank. Turning in bewilderment to other books, he found their pages spotted with blank spaces, and examination disclosed the fact that every blank space was due to a Bible text or passage that had been erased or cut out. Not only were religious books riddled with such blank gaps, but Milton and Shakespeare and all the great English classics had been so punctured and slashed by the critical knife that had cut out of them all Bible texts and allusions that they were scarcely readable. English literature had been ruined by this fell excision, and the same ruin had extended throughout the literature of Christendom.

What would be the effect of blotting Christmas out of the calendar of the world? No story of the wondrous birth to tell! No salvation from sin! No comfort in trouble! No hope in looking out into the beyond! A Christless world, reeking and staggering under its burden of suffering and sin into absolutely black, starless night! A Christless world! That would mean a heathenish world. Read pagan history, or the history of the times when the people had either forgotten or had wandered far away from God—from knowledge of him or service to him—times such as the world saw just previous to Christ's birth into it, and what a heathenish world it was, what an awful condition it was in! We get at least some suggestion as to what it would mean if there had been no Saviour.

It would mean a hopeless world. Christ is the hope of the world. Christ put life into the world. Christmas Day has been well called "The Birthday of Hope."

It would mean a paralyzed world, for where there is no hope there is no action. When the swimmer saw that the would-be rescuers could not reach him he ceased to make effort. He gave up in despair, threw up his arms and sank at once out of sight. Men will not try for better things where there is no hope. Christ energizes the world because he is the hope of the world.

It would mean a lost world. Lost! A lost world! If there had been no Saviour! "It may be possible to think of an ocean without a harbor, of a sky without a sun, of a garden without a living flower, of a face without a smile; but we

are confronted by the unthinkable in this—a world with holiness and happiness left in it and the Christ gone out of it!"

Are we ready to appreciate and make known the Christmas message? The good news of the gospel? Are we ready to yield wholly, heartily, gladly to Christ and let him be our Saviour? The angelic voices on that first Christmas morning gave a message to each individual shepherd. "Unto you," the angels said, "is born this day a Saviour." No one can really hear the Christmas message except in just that way. It is vain that it comes to all men besides unless it comes personally to me and to you. This is not a Christless world. The only way it can be Christless is by our failure to accept the Christ of Christmas, the Christ who is the Christmas Bringer to the world and the Christmas Bringer to each individual soul ready to receive him.

So we listen again to the song of the heavenly host, and rejoice in Christ, our Lord and Saviour. Let us tell anew the glad story.

Christmas Giving

The thought of Christmas is giving. God gave his Son. Christ gave himself. God's greatest gift has set all the world to giving. Yet we shall need to be exhorted to generosity. Someone says: "It cannot be denied that a missing note in church music is the bank-note The surplus on preacher and singer is less vital than a surplus in the treasury." "When one sees how much money is on exhibition once a week in church in fashionable finery—rich furs, palm-like plumes, sparkling jewelry, and all the rest, one feels like the Irishman who walking with a fellow-countryman, passed a jewelry store where a lot of precious stones lay in the window. 'Mike, would you like to have your pick?' asked Pat. 'Me pick?' echoed Mike. 'Not me pick, but me shovel.' The church sometimes is too much of a show-window, where wealth is displayed rather than contributed."

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of flint, you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed, the more money they will give. A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

We scarcely take enough account of our motive when we give. Much giving is not for Christ's sake. It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I will give five pounds, seeing it is you." "No," said Mr. Fuller, "I cannot take

anything for this cause, seeing it is me," and handed the money back. The man felt reprov'd, but in a moment he said: "Andrew, you are right; here are ten pounds, seeing it is for the Lord Jesus Christ."

Another thing we too seldom consider is the source of what we have to give. "The other day a little girl told me," says Rev. W. K. Greenland, "she was going to give her father a pair of slippers on his birthday. 'Where will you get your money?' I asked. She opened her eyes like saucers, and she said: 'Why, father will give me the money.' And just for half a minute I was silent as I thought the dear man would buy his own birthday present. And the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her."

There is a giving that is the very opposite of generosity. That is giving for self's sake. This is Christmas time. Draw your own lessons.

The Post-Card Vote

The returns of the Post-Card Vote have proven exceedingly interesting to the editor. Here is one remarkable fact: There is not a single department of the magazine that has not received first place in the vote of one or more persons. We have been most interested in many constructive suggestions. Rev. C. B. Curtis, Lawrenceburg, Ind., says, "I would like to see the prayer-meeting department enlarged and at least one issue a year contain something along the line of helps for funerals." He adds: "You are to be congratulated on the recent improvement of *The Expositor* and I say without hesitation that it is indispensable in my work."

Rev. Mark F. Underhill, of Hawarden, Sask., Canada, says: "I think it would be a good idea to have a couple of pages of poetry suitable for quoting in the pulpit. Personally I find poetry of great value in sermon preparation, and I believe the number of preachers who see its value is rapidly increasing."

Rev. C. F. McCaughey, of Helen's Bay, County Down, Ireland, appeals for more sermons. He wants "live sermons from live preachers and printed in full." He thinks this department of *The Expositor* is weak. He adds: "Every other section merits nothing but the highest praise, and but for this one lack I would say it is the best magazine published for ministers. The Wayside Pulpit is fine. Keep it up."

Rev. J. Stanley Crossland, of Blackburn, England, says: "Your magazine is splendid, and abounds in rich material for preaching to adults. But what I miss tremendously is something which will help me preach to the young people (children)."

Rev. George M. Muller, of Richmond, N. Y., says: "I consider your department Methods of Church Work to be best, although I wish you would omit paragraphs puffing advertisers. Letters to the Editor department ought to be started in which worth-while ideas from your readers could find expression."

Rev. Alexander K. Smith, of Carlisle, Pa., says: "Why not an article now and then to the theological student, many of whom, like myself, subscribe for and enjoy *The Expositor*?"

Rev. Harry W. Hamilton, of Cotulla, Texas, asks "a department on Christian Stewardship, or more emphasis on the subject." Mr. Hamilton also says: "I am convinced that the use of the posters of the National Poster Association is one of the most useful means of getting the Gospel message to the people. We are told that sixty million people see these posters every month. No expense should be spared in getting the best artists to make the posters and in the widest use of them. How would it do to invite discussion of this matter by our subscribers?"

Rev. Otto A. Muecke, of Minnesota Lake, Minn., says: "In your October number I read with interest the articles, 'A Spy at the Court of Hell' and 'Do Ministers' Children Go to the Bad?'" Would like to ask whether these articles could be printed in pamphlet form * * * for enclosing in parish paper of pastoral letters? Wish that a number of your articles could reach the lay members of the churches."

These are just samples. We cannot take space now to comment upon them. But watch us profit by them!

The post-card vote is still open. Stuff the ballot box!

You Do Want to Buy

Over the door-bell of an apartment is a little sign in pencil, "We don't want to buy anything. Don't ring!" But you cannot put up a sign like that over your eyes or your ears! You do want to buy when you want to. And good advertising rings, and speaks, and shows its wares so that you will know what to buy and where to buy and when to buy. Better not warn it away, but welcome it.

Have you ever stopped to think what a world-distribution of commodities there is today? How is it that the country store away back from the railroad has Quaker Oats when you ask for that product? Advertising has required and opened up myriads of channels of distribution—for you. Are you watching the advertising in *The Expositor* to see what is available for your needs? It will pay you well to do so.

Testimonies to the Expositor

"I am greatly enjoying *The Expositor*."—E. Washington Hargrave, Silver Springs, N. Y. "You are giving us a most excellent preacher's magazine."—Arthur Fox, Paris, Kentucky. "I get great help from your magazine. The Church Methods are especially suggestive and splendid."—C. A. McPheeters, Sheridan, Indiana. "I enjoy *The Expositor* thoroughly."—W. W. Sprouse, Staunton, Virginia. "I find *The Expositor* teeming in every issue with bright and suggestive and usable material."—Binney Simpson Black, Mes-

sema, N. Y. "I have been a reader of *The Expositor* for nine years. I would not do without it. With joy I welcome it in my home."—W. M. Wieand, Gap, Pa. "I have always gotten great good from *The Expositor*. It is a welcome visitor always."—Harry W. Hamilton, Cotulla, Texas. "The Wayside Pulpit fills a long felt need. Methods of Church Work department a great help to me. Emphasize the need of revival fires burning in all our churches."—Watson E. Holley, Baltimore, Md. "I find the department of illustrations most helpful. There is one subject that during the several years that I have taken *The Expositor* I have never seen discussed I am sure would be very helpful to young pastors. That is, the best method of preparing sermons. I hope you will call upon your best talent to treat this subject. I am sure it would be of great benefit to me as a young preacher."—E. K. Garrison, Aynor, S. C. (We give in this number an article on this very subject by one of the ablest and most experienced ministers in America.—*Ed.*)

Fraud! A Warning!

"Investigate Before You Invest"

The above sub-head is the title of an editorial we gave in the November *Expositor* and also of an article by a financial expert which appears on another page of this number. That such articles are timely and of importance gets emphasis from a communication we have received just as we go to press. The writer of the communication is a minister from Montana. He encloses a form of contract fully filled out. It is well printed with blanks for filling in and at the end for signatures of "Party of the First Part" and "Party of the Second Part." It is an agreement to furnish Church Directories to congregations, but with the privilege of inserting advertisements and placing others on the cover. The Directories are to be delivered without cost. But the "Party of the Second Part" is to permit the soliciting of advertisements in the congregation "the money derived therefrom to go to the party of the first part to pay the expenses of the above mentioned publication and services rendered." One of the agreements of the "Party of the Second Part" is "to use his best efforts to obtain not more than two chaperons to accompany the sales-ladies representing the party of the first part." (These are evidently to help get the advertisements or create confidence by their presence when advertisements are solicited.)

Our Montana brother writes as follows:

Editor *The Expositor*:

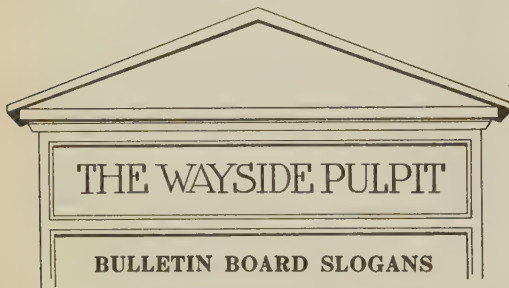
Dear Sir: I enclose the contract which has been the means of victimizing a number of churches and pastors in the Northwest. The writer was buncoed out of the sum of sixty dollars through a desire to protect the business men who subscribed to advertisements thinking that they were helping the church involved.

After obtaining the money and the "copy" for the advertisements the parties decamped for parts unknown, leaving the pastor to hold the bag. The Corporation (it has a high-sounding name.—

Ed.) consists of two young women with excellent references, one of whom acts as an advance agent, the second following and securing the "copy." Both parties claim to have been in the employ of the Ellison and White Chautauqua.

As a subscriber to *The Expositor* I should be pleased to have you give them the widest publicity possible for the protection of others, like myself, who might be gullible enough to sign a similar document.

Very sincerely,



Lawn preachers outside the church where passersby may see are widely and profitably employed. Force your Bulletin Board to work for the uplift of the community all the time. Post your sermon subject as early as possible in the week.

These same sentiments may be adapted as the basis of advertisements to be used in the newspapers, or in your church calendars or on small posters in church or Sunday School.

We ought to mobilize our automobiles into service for the church on Sundays.

Crank your auto—fill her up. Start the church habit next Sunday.

For a restful Sunday, motor to church.

Every citizen draws his dividends from the church; each should make his fair investment of time, talents and interest.

Of civilization's trinity of interdependent institutions, the Home, the State and the Church, the work of the latter is fundamental to the existence and welfare of the others.

No citizen of this town, either could or would remain in it if the churches and their influences were removed.

Jesus attended church. "And as his custom was he went into the synagogue on the Sabbath day," Do you? If not, why not? Worship with us.

Real happiness is not costly, but what fearful prices men pay for its imitation.

Service is the rent we pay for the space we occupy while on earth.

The rule in the army was "All present or accounted for." Let that be your aim in church attendance.

My son, if sinners entice thee, consent thou not.

As you lean so leans your humblest employee. Are you a lifter or a leaner?

A dead fish floats down stream; a live one goes up.

"A good name is rather to be chosen than great riches."

Learn as if you were to live forever. Live as if you were to die tomorrow.

Eagles do not fly in flocks.

We ought to put into service the automobile for the church on Sunday.

What we love, that we see; and what we see, that we are.—Dean Inge.

Poetry: "I am truth singing in disguise and unconscious of an audience."—George Matheson.

Are you a spiritual Dieter? Is one spiritual meal a week all you need? Every Sunday evening the Lord fills the table with good things. Are you wise? Then take the hint.

Missionaries give their lives and all;

In contrast my one-tenth is mighty small.

If a person would not be a trifler he must give attention to trifles.

A river becomes crooked by following the line of least resistance. So does a man.

Your Sunday determines your week.

The fool hath said in his heart, "There is no God."

We are shaped and fashioned by what we love.

The root of all discontent is self-love.

"He that ruleth his own spirit is greater than he that taketh a city."

Study your mistakes.

If you did today all that you had planned, you did not plan enough.

REST IN GOD

The first vessel built on this continent was named "The Unrest." Ruskin once looking out upon the ocean exclaimed: "How shall we follow its eternal changefulness of feeling! It is like trying to paint a soul." Yes, an unsaved and unregenerate soul; which is said to resemble "a troubled sea which cannot rest." But when a soul is saved, it is safe, and then it is calm. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" What restlessness there is out of God. Such a soul is like a sick man tossing with a burning fever in the night—like the wandering Jew going up and down the earth without a place to rest his feet—like "an infant crying in the night, an infant crying for the light, with no language but a cry"—like those black seagulls outside the Golden Horn which on account of their apparently ceaseless motion and unending restlessness the sailors have named "lost souls." But, on the other hand, what restfulness there is in God. There is mental rest, physical rest, spiritual rest, soul rest, the rest of pardon, the rest of adoption, the rest of faith, the rest of assurance that all things will work together for good both for this world and for the next—all these and more have we when we find our rest in God.

UP-TO-DATE WEDDING GIFTS

"Well, what sort of wedding presents did you get, girlie—the usual assortment of berry-spoons and pickle-forks?"

"Not on your esteemed life. I got a sack of potatoes, four dozen fresh eggs, a peck of onions, and a Liberty Bond."

Methods of Church Work

E. A. King, Editor

Again the minister faces December, and about the first thought is Christmas and what it can be made to mean for the spiritual advancement of the world. The birthday of the Herald of Peace is celebrated once more in a world torn with strife, growing out of selfishness and greed. Nevertheless, we are nearer the goal of Christian brotherhood than we have ever been. Outstanding business leaders are realizing that the world is getting nowhere on the old platform of selfishness. Recently, at a great meeting of bankers the proposal to widen out and take an interest in the whole world met with rounds of applause. There were 2000 bankers present from all over the country. It is said that such a proposal would have been turned down flat a year ago. This means, of course, the beginning of a world vision. The Church has had this outlook on life for centuries, but in spite of this a great many Americans have held very narrow nationalistic ideas, practically anti-missionary. Let us hope that the Christ spirit may prevail this year.

Another subject the minister has to contemplate during December is the Church finances. A great many churches have their every-member-cavass this month. In our November issue we stressed the financial issue and presented many plans and suggestions for carrying on the annual drive. This month we present a few more ideas along the same line.

In case the minister, or some committee or cabinet, has not already mapped out the season's work it would be a good thing to try a hand at programing. We have already laid plans for Sundays from December 3, 1922 to July 1, 1923, including sermon topics, Sunday night lectures, sacred concerts, decision day, Easter and the rest. Such lecture material and moving picture films as we expect to have are engaged now. If you have never tried programing your work undertake one month. While carrying on the December work, plan out all the work for January. After you have done it once, you will contined because it saves time and worry.

We wish to call attention to two or three very informing books. The first one is "Our Unconscious Mind" by Frederick Pierce, E. P. Dutton & Co., N. Y., \$3.00. It is a presentation of modern psychology dealing with the unconscious, the fore-conscious and conscious mind in the simplest possible language.

The second outstanding book is the third volume of "The Outline of Science" by J. Arthur Thomson, G. P. Putnam's Sons, N. Y. This volume is notable for its 32 pages devoted to "Psychic Science." A group of scientific men are endeavoring to prove what the Christian minister takes on faith, viz: the persistence of personality after the experience we call death. The remainder of the

volume deals with botany, biology, chemistry, electricity, radio, flying, etc.

Just a word about material for this methods department. There are always new men reading these pages and we wish to remind them that many of the methods used here are furnished by the subscribers. The editor serves as collecting and distributing agent and "spreads the table" with the good things sent in. Will you not place our name on your mailing list and send us samples of your printed matter and accounts of your work? We wish to make this department for 1923 the best it has ever been and we can do it easily if all the brethren will help. Send material to Rev. Elisha A. King, 1618 Drexel Ave., Miami Beach, Florida.

CHRISTMAS CHURCH PROPAGANDA

The word "propaganda" rightly used is a good word. It got badly used during war times but that should not discourage us. The St. John's Lutheran Church, San Antonio, Texas, knows how to mix Christmas and Church business with the artistic touch. We have before us a booklet beautifully printed on buff paper, red and green ink, white ribbon bow. There are twelve pages.

The booklet represents the Sunday School but carries a picture of the Church under which are the words "My Church! My Church! My Dear Old Church!" This is a "suggestion" that is calculated to be taken over and made an "auto-suggestion." On another page is a picture of the proposed new parish hall. In the middle is a wonderful appeal. A photograph of the Sunday School is shown in front of the Church. It consists of 400 persons and impresses one with the idea that the motto, "Every Church member in the Church School and every member of the Church School in the Church" is true in fact in this fine Church. But the picture is presented for the purpose of proving the need for a parish house.

On other pages there are paragraphs about religious education, the importance of all the work, etc. There is a full page picture of Hoffman's "Jesus and the Children." The climax of this beautiful piece of printing is the last page with its decoration of Christmas colors crowned with a poinsettia in colors.

There are five quotations from George Washington, President Harding, Calvin Coolidge, Will Hays, W. J. Bryan. We can well imagine the power of this Christmas booklet and there is no doubt about its influence in helping make the building plans successful.

MIDNIGHT PROGRAM CHRISTMAS EVE

The Rev. Walter R. Kimmel, of Huntington, Ind., tells the following Christmas Eve plan carried out by his Church:

"We gave an organ recital at midnight this past year on Christmas Eve. The program con-

sisted chiefly of the Christmas Carols, played on the organ with variations, and also a few Christmas pieces arranged for the organ. This was the first time I had this on Christmas Eve, and it was a success in every way. We had 200 people present and the service was a very delightful one. I have been requested to repeat same next year. Last year I gave it in the early morning hour, but the midnight hour was more popular."

OUT OF DOOR CHRISTMAS

For ten years a great "Tree of light" (Christmas tree) has been successively provided by anonymous committees in Manhattan, New York City. Last year a peace program of song was carried through by a large chorus of citizens under the direction of Harry Barnhart, director of the New York Community chorus. This great audience sang Christmas carols.

In a tree nearby was a phonograph, the gift of Thomas A. Edison. This was hidden from sight and played each evening for two hours. The program centering about this great "tree of light" lasted for a whole week. Such community Christmas trees are being held throughout the country and churches everywhere can greatly influence the committees so that the programs can carry the Christian spirit.

HAVE A CHRISTIAN CHRISTMAS

The "White Gift" Christmas is a rather old idea and has received a great deal of attention in this magazine, but, really, there is nothing better. It emphasizes the Christian Christmas spirit. It changes the emphasis from "getting" to "giving." The children and young people learn the joy of making others happy and the habit begun in the Sunday School will continue through life.

The story of the origin of "White gifts for the King" is told in a little book by Phebe A. Curtiss, Meigs Publishing Co., Indianapolis, Ind. The use of this giving Christmas program has become so wide-spread that The Meigs Publishing Co., provide a 16-page service of song, scripture and service that sells for 5 cents per copy or less in quantities. They provide forms of pledges for gifts of self, service and substance. Anyone contemplating the use of this service should write to the Company for one of the books and descriptive literature.

One beautiful thing about the whole plan is that the first emphasis is laid upon the giving of self to Christ. The next is the consecration of life to service for others, and the last is the dedication of one's money to the cause of Christ. The result of such a Christmas is far-reaching. It usually produces a spiritual awakening and leaves a deep religious impression. Having tried it in both large and small churches we know that it is entirely satisfying if properly used.

With the white gift plan the minister and his helpers may urge upon young people the claims of the Christian ministry and missionary service. There is an attractive little volume by James H. Snowden entitled, "The Attractions of the Ministry," The Westminster Press, Philadelphia,

90c, that might suggest some lines of thought. Those who take "The Baptist" will find the issue of March 25, 1922, a most interesting "Pastor's Number."

The two latest books are "Christian Work as a Vocation," and "Modern Christian Callings," edited by E. Hershey Sneath, Professor of the Philosophy of Religion and Religious Education, Yale University. These books are appeals to the educated young people of today to give their lives to useful, unselfish endeavors. They go into detail and present the qualifications necessary for success.

We mention this phase of the White Gift program because more than ever there is need to call young people into Christian service. The plan emphasizes the giving of self, service and substance and that provides an opportunity for making Christmas in the church an evangelical event.

In writing of Christmas in the Church it will not be out of place to say that it is very easy to have a thoroughly pagan program in a Christian Church. The minister can save the situation by studying the subject ahead of the others and by making first suggestions. It is possible to have Biblical tableaux that are beautiful, instructive and interesting to all ages, especially the young.

There are plenty of good books of Biblical dramas, and "The Church School," The Church School Press, 150 Fifth Ave., New York, N. Y., emphasizes this method of teaching the Bible to the young. The story of the Christ child is easily portrayed in dramatic form.

Two little books have come to us about Christmas. One is an attractive pamphlet entitled "The Story of the Very First Christmas," by Charlotte F. Wilder, The Stebbins Publishing Co., Kansas City, Mo. The story is based upon the Bible account and contains 60 illustrated pages. The pictures are all represented by lantern slides that can be secured of the publishers of the book at 1028 Main St., Kansas City, Mo. This story read on Christmas Eve, while the pictures are shown, would make an ideal service for the Sunday School.

The other book is called "The Tree of Light," by James A. B. Scherer, Thomas Y. Crowell Co., N. Y. This is the story of Caradoc who brought Christmas to England.

Christmas can be made to mean much by the use of lantern slides and moving pictures. You can buy or rent from almost any lantern slide rental service "The Story of the Other Wise Man," by Henry Van Dyke. It makes a strong appeal and will always be popular. Lantern slides of the nativity can also be rented. In moving pictures, one has the beautiful film, "From the Manger to the Cross." The first reel is about the birth of Christ. It is a Vitagraph film of unusual spiritual quality. There are single reels of Palestine that can be used.

In many places the community Christmas tree is a feature of the Christmas celebration. The local churches can do much, if they begin in time, to give this public event a Christian trend. Perhaps this can be done best through the Ministers'

Union or Association in the city where the event is held. In any case Christmas can be made a tremendous force for good in church and community where the church people are wide awake to the opportunity.

CHRISTMAS CAROLS BY RADIO

The Colorado Springs Presbyterian Church featured Christmas carols last season by radio. All people within the Pikes' Peak region who had receivers were invited to "listen in." The church quartet sang, and a number of victrola records were used, with other interesting features. A receiver and an amplifier were installed in the church where the Sunday School Christmas party had a chance to hear the program.

A PACKAGE OF CHRISTMAS IDEAS

We have before us a package of samples of Christmas printing for churches from the Woolverton Press, Cedar Falls, Iowa. The first folder is a large four-page folder of holiday goods with descriptive matter, illustrations and prices. There are Christmas and New Year greetings of almost every variety and price. The terms are very reasonable, in fact liberal. Note the following offer:

"Of course we like cash with order, and as an inducement we regularly pay the transportation charges when cash comes with the order. But don't hold back your order for Christmas supplies on this account. We will count your order as cash if paid within 30 days from date of invoice."

Among other items this firm offers calendars for 1923 with special printing pertaining to the local church. They are 9x11 inches, printed in colors, 50 for \$4.00 or 100 for \$7.50. One of the most attractive samples is that of a New Year blotter with the whole 1923 calendar and a nine-inch ruler printed in green and red with your name or the name of the church. These are \$2.00 per 100 but each additional hundred \$1.00. Envelopes for mailing 60c per 100. Checks drawn on the "Bank of Good Cheer" (one of the most popular of Woolverton products) can be had for \$1.00 per 100.

It is impossible to describe everything in this interesting package so we suggest that you write to the company for a sample package for yourself.

FOR YOUR CHRISTMAS CALENDAR

"Christmas Peace"

"Peace on Earth to Men of Good Will."

Peace cannot reside where there is ill will.

Peace on earth is possible only when there is Good Will.

Good Will in the home and there is Peace.

Good Will in industry and there is Peace.

Good Will in government and there is Peace.

There is always "Peace on Earth to men of Good Will."

We do not work to make Peace, we work to make Good Will and then Peace comes.

We often lose Good Will trying to make Peace and then wonder why Peace does not come.

If in your heart you can cultivate Good Will, Peace will come and live with you.

—Allen A. Stockdale

A Christmas Thought

"Only the less valuable things cost money. The best things are free. God gives life, health, mind, sunshine, water and air. And because he has created us after his own image we may also give freely. Love is not for sale in the stores. Sympathy carries no price tag. Courage is never listed among the bargains. Tenderness cannot be tied up in bundles, nor Good Cheer weighed by the pound. Yet these are the gifts which mean most to our loved ones, things which no amount of money can buy, but which all of us may give without limit, not at Christmas time only, but daily all through the year."

DAILY BIBLE READINGS FOR THE CHRISTMAS SEASON

Maxwell Cornelius

Dec. 24—The Message of Cheer—Isa. 40:1-11.

Dec. 25—The Message of Peace—Hosea 14:1-9

Dec. 26—The Message of Redemption—Rev.

5:1-14

Dec. 27—The Word and the World—John 1:1-14

Dec. 28—The First Christmas Service—Luke 2:8-17

Dec. 29—Good Tidings—Psa. 86:1-10

Dec. 30—The Sustaining Gift—John 6:22-35

Dec. 31—The Measureless Gift—John 3:23-36

"THE OTHER WISE MAN"

The story, "The Other Wise Man," by Henry Van Dyke is very appropriate for use at Christmas time. It can be found in Volume IV of "The Children's Texts of the Bible" edited by James Hastings, under the title "Inasmuch." The text is Matt. 25:40, A. V., found on pages 304-310. The story is also found in "The Blue Flower," by Henry Van Dyke, Chas. Scribner's Sons, N. Y. The story is also printed in a single volume.

SING CHRISTMAS CAROLS

One of the most beautiful musical ministries the church choir can render is the singing of Christmas carols early Christmas morning. One church we know of has continued the custom for many years. The singers meet at some home about four o'clock in the morning for coffee and rolls or something of the kind and start out about five o'clock. A committee prepares a list of the homes where the singing is to take place. This includes the elderly people, the sick or "shut-in" folks, the hospital, county infirmary, etc. Each automobile driver is given a list of the names and addresses in the order in which the visits are to be made. A leader is selected and under his guidance the visits are made. Everybody moves quickly so that the party can get to the county hospital at sunrise. They usually sing "O Little Town of Bethlehem," "Hark the Herald Angels Sing," "Joy to the World," "Silent Night," etc.

The words of appreciation from the homes where the singing took place are sufficient compensation for the loss of sleep and the rush about town in the cold of an early winter morning. If you have never tried this plan let us urge it upon you this year.

CHRISTMAS AND NEW YEAR'S GREETINGS

We have before us a handful of beautiful Greetings printed in colors from the press of The Salem D. Towne Co., Boston, Mass. The folders are planned to be distinctly personal, carrying on the second page a cut of the pastor or the church or a list of church services. The message is on the third page. The last page is devoted to a "Spiritual Thermometer" printed in green and red. The printed remarks on this thermometer page are about the best we have ever seen. We advise sending for a sample.

Another folder carries the minister's picture on the 3d page, showing through an oval cut in the first. In the bundle there are numerous attractive New Year's messages. By writing at once you can arrange for the New Year printing. When you write ask about the booklet, "I Am Not Alone." Just what you need to give away to the lonesome, sick or bereaved people in your parish.

THE BEAUTIFUL CHRISTMAS CALENDAR

The most beautiful Christmas calendar comes from the Marble Collegiate Church, New York City, David James Burrell, D.D., pastor. This church has as Assistant Preacher, Rev. Daniel A. Poling, LL.D. The cover page is elaborate in design, printed in green and red. The second page contains the pastor's message, and the inner pages carry the full services with all the words of all the hymns, anthems, solos printed.

THE MESSAGE OF EVANGELISM

Dr. Ozora S. Davis

- I. A Message of New Life in Christ.
- II. A Message of the Father God.
- III. A Message of the Victorious Life.

OUTLINING THE CHURCH PROGRAM

Increasingly the brethren are outlining their programs for a year in advance, or at least six months. The pastor of the First Baptist Church, Lansing, Michigan, has printed such a program on his church calendar, from September to June. In this list of events are: Rally Day, Labor Sunday, Stewardship month, a month of preaching on stewardship, All the Communion Services are dated. New Year's Party, Evangelical services, Washington and Lincoln programs, Easter, Month of budget making and getting, Spring Party, Memorial Day, Children's Day, etc. All the way through he gives outlines of the month's program and emphasizes religious education, men's work, etc. This eight-page calendar is a directory of activity to be preserved by the people for future reference.

ABSENT MEMBERS' CANVASS

A Baptist Church in Detroit carries on a canvass of absent members. This is a good example for every church. It is so easy for members to get lost by leaving the city without church letters. Out of personal experience we know that a great many absent members still love the old home church and wish to hear from it, and sometimes desire to make a contribution. A canvass of such people

also causes many of them to send for church letters and join elsewhere. This is one of the church's neglected fields of operation.

HAVE A SOCIAL CLINIC

The minister of the Union Methodist Church in New York City has increased the value of his church to the community by forming a social clinic. He invites those in need of help or advice to meet him during afternoon office hours, and then he assigns their cases to his corps of specialists, a physician, a lawyer, a business man, and others. These form a cabinet. Then he has organized sympathizers all over the country who contribute five dollars apiece, a thousand of them, to meet the expenses of the service. They are not without material reward, for when they visit the city they are welcomed to the church, send their baggage to the parish house, and are assisted with their business. Through these associates, families in the country and their wayward children in the city are sometimes brought together again. The church is aiding the unemployed this fall. Two houses near the church have been bought and equipped for the use of needy girls. Boys are provided for in the parish house and helped in finding a job. The public uses freely shower baths that were originally installed in the church for the use of soldiers, and what was once a canteen is now a lunch room with moderate prices.

BUSINESSLIKE FINANCIAL LETTER

The Waveland Avenue Congregational Church, Chicago, has sent us a copy of their letter sent out for the annual financial canvass. The first page carries the letter asking for money printed in typewriter type. Pledge card and return envelope are enclosed.

The second page contains the treasurer's annual report, then the budget for the new year. Underneath this is an analysis of the pledges, with the amount of money needed to carry on the work of the church each week.

The third page has at the top the words, "What Your Money Does." There are eight paragraphs beginning with the word "Maintains." Here are listed the outstanding ministries of the church. The fourth page lists seventeen organizations and programs that are continuously operating in the life of the church.

PUBLICITY

Rev. O. L. McCleery, of Kansas City, is a minister who has been devoting much time to preaching in a mission and running a printing press for a living. A short time ago he entered the field as a printer for churches. He publishes a little paper called "Publicity" which you may have for the asking. He is getting out some "new stuff" for Christmas. Address The McCleery Printing Co., 107 East 49th St., Kansas City, Mo.

TOKYO UNION CHURCH, JAPAN

We have a package of calendars and printed matter from the Union Church, Tokyo, Japan. The pastor is Rev. P. P. W. Ziermann, (6 Hinoki Cho Akasaka). These calendars are four-page

folders, each one using the front page for a message either in poetry or prose. Everything is printed in English. In one calendar is the announcement that Dr. John R. Mott will speak the following Sunday. Attempts are being made to build a parish house "In the Heart of Tokyo."

The church is made up of 200 resident members, the church school has an enrollment of 80. Average congregation of 150. Ten nationalities attend. The property is valued at \$30,000. The church ministers to 1500 foreigners. There are 80 students in the language school preparing for missionary work.

LET THE RESEARCH DEPARTMENT HELP

No minister is able to find time to study every question that agitates the public mind, yet he often wishes to know what is going on in the industrial world and everywhere. The leading denominations have combined their forces and have a Research Department of the Federal Council of the Churches of Christ in America. This department is organized under the direction of the Commission on the Church and Social Service. Rev. Worth M. Tippy is executive secretary and Rev. F. E. Johnson is research secretary.

If you will address an inquiry to the Research Department, 105 East 22d Street, New York City, the headquarters of the Federal Council and ask for information you will find a way to bring to you first hand authentic information that you can use in preaching and teaching.

SUITABLE FOR CHRISTMAS

Mrs. Robert F. Sandall presented in costume Sunday evening at the First Church of San Diego, California, the poem of Alfred Noyes, "Slumber Songs of the Madonna." Pastor Roy H. Campbell says concerning it: "Through the setting, representing a Madonna niche in Gothic form, the lighting effect, and the musical prelude and subdued organ accompaniment, an atmosphere of most hallowed reverence was conveyed."

HAVE A FATHER'S CLASS

One church we have heard of has a "Fathers' Class." This class studies the boy especially. An expert in boys' work recently gave a talk to the class on "Six Trails into a Boy's Life." Other topics discussed were, "Relationships Between Father and Son," "The Boy and Other Boys," "Sex Instruction in the Home," "A Boy's Recreation," and "Moral and Religious Training in the Home."

A branch library has been opened in the church especially for this class with the following books: Merrill: "Winning the Boy," "Building Boyhood," Forbush: "Church Work with Boys," Foster: "The Boy and the Church," Sneath and Hodges: "Moral Training in the School and Home." In the midweek meeting the book taken up for discussion is "The Manhood of the Master," by Rev. Harry Emerson Fosdick.

PSYCHOLOGICAL PUBLICITY

The Atonement Lutheran Church, Philadelphia, Pa., sends out a card bearing at the top a huge

question mark (church name at bottom) and nothing else. Presumably that is card number one in a series calculated to arouse and kindle curiosity. Number two is just like it but has the word "Men" above the question mark in a square. Number three is like this:



Figure This Out

YOUR CHURCH

**Has Enough MEN
BUT**

Hasn't Men ENOUGH

ATONEMENT LUTHERAN CHURCH

THE LEND-A-HAND CHURCH

1538—42 East Montgomery Avenue
PHILADELPHIA, PA.

THE REV. W. L. STOUGH, PASTOR

Next comes a little booklet called "The Monitor," a regular monthly church publication, with twelve pages. This issue is called "A Man's Number." Most of the space is devoted to "Ten Reasons Why a Man Should Not Go to Church by One Who Goes and Knows." This is followed by information about the church and its work. The whole follow-up scheme is well worked out and must have brought results.

PASTOR SELLS BOOKS

The following item is taken from St. Mark's Calendar, Detroit, Michigan:

"There are Sermons in Books," a distinctly St. Mark's book and "Outdoor Men and Minds," the book which contains the series of Sunday evening sermons on Nature that are now being given, have been sold out on the Book Stands but a new supply has been secured and will be ready today. The Pastor will be glad to autograph these books for Commencement gifts. The women on the Book Stands have sold a thousand dollar's worth of books this season, putting these books into human lives and into our homes.

LIVE WIRE QUESTIONS IN RELIGIOUS DYNAMICS

Rev. Percy C. Hopper, Toledo, O.

Should We Believe in God?

Is the Bible a Mere Scrap of Paper?

Shall We Believe in a Future Life?
Is the Church a Worth-While Institution?
Does Prayer Make a Difference?

HOW CHURCHES ARE KEPT

Most of our readers are familiar with the "Malden Survey" made under the direction of Walter Athearn. As a result it was discovered that the churches of that thriving city were far below the standards that should prevail in modern church efficiency. Some of the weaknesses were inadequate sites, faulty construction, neglected grounds, basements, and attics, poor lighting, dangerous stairways, narrow corridors, ill-furnished classrooms, and almost total lack of proper facilities for community service, recreation and athletics. There was not one church able to present 50% community service equipment.

Edward H. Cotton in "The Christian Register," says, "Churches are attempting to do the work of the 20th century with the equipment of the 19th. Turn to your own church. What provision has it for meeting the spiritual, moral, and social need of your community? The ordinary church is the poorest equipped plant in the community."

It is a good thing for churches to examine themselves once in a while to see how they stand. We have spiritual efficiency tests, why not have an equipment test? Make out a list of equipment the church should have and check up on what it actually possesses and tell the congregation.

There is no better time to look into the matter of the care of the church property than now. Begin the new year with new programs to clean up, repair and paint up. Let us apply our Christianity to our equipment.

CHRISTMAS CAROL SERVICE

The following program was used by the First Presbyterian Church, Corswell, Michigan, last December. The pastor, Rev. H. G. Gaige, says, "The main thing was the music of the organ, and the singing of the choir, and the people. I gave a talk about carol singing and a few words about the history of seven different carols that were sung. At the close the story, 'Why the Chimes Rang' was told and a victrola placed in the belfry played chimes." This is the program as used: Organ Prelude "Overture" from Handel's Messiah

Processional—Carol—"Hark the Herald Angels Sing" Choir

Prayer

Carol—"Adeste Fideles" Choir

Introduction—"Christmas Carols" by the Pastor

Carol Community Sing Everybody

Joy to the World

O Little Town of Bethlehem

While Shepherds Watched

Offertory—"He Shall Feed His Flock"

From Handel's Messiah

A Christmas Story—"Why the Chimes Rang"

By the Pastor

Carol—"Silent Night, Holy Night" Quartet

Recessional Carol—"It Came Upon the Midnight Clear" Choir

Postlude—"Surely He Hath Borne our Griefs"

From Handel's Messiah

Benediction

SPREAD THE GOOD TIDINGS ABROAD

The American Bible Society, Bible House, Astor Place, New York, will send you copies of their pamphlets, "John 3:16," "The Only Way out of the Dark," and "How to Use the Bible," free of charge if you will distribute them.

Prepare a sermon, or a series of sermons, on the Bible, Bible reading, etc. Advertise that you will present to each person who attends a copy of such and such a book. You will be surprised and pleased at the result.

YOUR ANNUAL MEETING CALENDAR

In the St. John's Evangelical Lutheran Church, San Antonio, Texas, at the close of the year there is printed a list of baptisms, marriages, burials. The minister can also give a summary of his ministries for year. Many good people who attend church regularly do not know what their pastor is busy about. Some such report is educational.

Rev. Paul Morrison, Voorheesville, N. Y.

The "Want-Ads" of God

1. Wanted—Martyrs—Acts 6:5
2. Wanted—Decisions—1 Kings 18:21
3. Wanted—Experts—2 Tim. 2:15
4. Wanted—Men—Jeremiah 5:1

AUSTRALIAN PUBLICITY

Every now and then we receive a package of printed matter from Australia from an old-time subscriber who is ministering there. In one package recently received there is a unique phrase. On the front of a folder are the words "We Want You," but on the back of the folder are these words, "We Also Want Your Children." If we in this country would print this phrase on all our literature sent out to adults it would pay large dividends in increased interest and attendance.

PERSONAL RELIGION EFFICIENCY CHART

A calendar that comes from Jennings, Louisiana, carries the following efficiency chart:

1. Do you belong to the church in your city?

CHURCH PUBLICITY

A free monthly for ministers and church officers who are ambitious to fill ALL the pews.

"Church Pew Attractors," Folder Calling Cards, attractive announcements, funeral booklets, marriage certificates, stationery, etc.—some of these will interest you. Tell us your needs.

McCleery Printing Co.

107 East 49th St.

Kansas City, Mo.

2. Do you attend upon its services according to your ability to do so?
3. Do you support it financially to the best of your ability or are you niggardly?
4. Do you serve the church in some capacity when you are asked to do so; volunteering if volunteers are called for? This includes Sunday School, prayer meeting, and other organizations?
5. Do you heartily support the missionary causes of your church? Do you give intelligently or just protectively?
6. Do you take and read your denominational paper so that you can keep informed on what is going on in your church and in the Christian world.
7. Have you made a sincere effort to win some one to the Christian life or to membership in the church within a year?
8. Do you keep an open mind and a faithful heart? That is, do you receive new, fresh views without losing your religion?
9. Are you enthusiastic about your church, and your work in it or are you apologetic and critical and do your part because you cannot get out of it?
10. Do you earnestly strive to obey and express your Christian profession in your business, in your political and social life?

Total.....

Grade yourself on a scale of ten per cent on each of the above, keep it in sight and see if you cannot become much more of a Christian in the next three months. "Who is doing my church work for me?"

GETTING PEOPLE'S ATTENTION

Here are a few Sunday night sermon topics by Rev. George E. Satterlee. He calls them "Stories in the Bible Some Folks Don't Believe." They are as follows: "The Ghost Story," "The Strong Man's Story," "The Bear Story," "The Lion Story," and "The Fish Story."

THE NEW OFFICE OF PROCTOR

Rev. Paul E. Baker of the Morningside Presbyterian Church, New York City, has originated a new church office in order to interest and hold the older young men to the church and its work. "The Continent" thus reports the new venture:

One of the most successful ventures ever tried in that congregation is the creation of the office of proctor, to which one of the young men of the church was installed a few weeks ago. Among all the various departments of the church for men, women, boys and girls there was little except gymnasium and club for the older young men. Not yet eligible to the board of deacons, there was no opportunity to give definite responsibility to the young men.

The duties of a proctor are to be always alert in the church, looking out for new ways in which to be helpful to both pastor and congregation; to usher, to act as escort to any visiting minister, to preside in the pastor's absence, if so requested by the pastor, at any public service, wearing his proctor's robe when on pulpit duty. The qualifications for the office require the prospective proctor to be a Christian gentleman, kind and considerate, loyal to his church, faithful in the

performance of duty, clean and fit in both mind and body, a faithful student in the Sunday School, a member of the church and to have a general understanding of the Bible.

He must also be a member of the proctors' class for a certain number of months, and cannot be installed until he has passed a written or oral examination, or both, by the examining board of his church or of New York Presbytery. At the installation service, when the young man receives his robe, he must deliver a paper prepared for the occasion and take the oath of office, later receiving a "charge" from some outside minister. The proctor is on probation for one year, then is next in order for election to the board of deacons. The oath of office is solemnly worded. The men's club of the church, which conceived the idea, is planning to publish a pamphlet on "The Proctorship" some time in the near future.

LETTERS TO CONGRESS DO COUNT

Rev. Henry H. Kelsey, D.D.

An impression prevails that letters sent to the State Department, Senators and Congressmen, in Washington are of little or no avail. A personal acknowledgement of recent letters proves that they are read.

I have also the word of Dr. Sydney L. Gulick that letters sent to Washington in response to an appeal by the Federal council in behalf of the Armenians actually changed the mind and action of the Government. Form letters are not read, but personal letters upon letterhead sheets are read and opinions so expressed are taken into account and do influence action.

HOW SHOULD WE GIVE

The question is settled by Scripture and may be stated under five different heads:

1. We should give cheerfully—"Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity, for the Lord loveth a cheerful giver." 2 Cor. 9:7.

2. Our giving should be liberal. In Prov. 11:25 we read, "The liberal soul shall be made fat."

What Does Printer's Ink Mean to your Church?



Increase your church attendance, enthruse your members, secure their co-operation, spread the Gospel to the unchurched, become a real leader of men. Use the powerful influence of advertising.

THE PARISH PAPER

Through our co-operative plan your church can have a church paper at absolutely no cost to you. Secure the facts now.

FILL THE EMPTY PEWS

"Increased our church attendance from 100 to 200; our Sunday School from 67 to 170; tripled collections." Send for story "How the Rev. Nelson succeeded," and full particulars and samples of Parish Paper proposition.

THE NATIONAL RELIGIOUS PRESS

Grand Rapids

Michigan

3. Sacrifice should also be an element in all our contributions. "Neither will I offer burnt offerings unto Jehovah my God which cost me nothing." 2 Sam. 24:24.

4. We should be unostentatious in all our giving. "Let not thy left hand know what thy right hand doeth." Matt. 6:3.

5. Our giving should be proportionate and systematic, as St. Paul wrote to the early church at Corinth, "Upon the first day of the week let each one of you lay by him in store, as he may prosper." 1 Cor. 16:2.

—Christian Messenger, Dinsmore, Sask.

MR. JIGGS STARTS TO SUNDAY SCHOOL

Publicity methods in the churches grow more ingenious as the men employing them become more experienced. A Business Men's Class in the Presbyterian Sunday School of Girard, Kan., has a clever artist who can duplicate the popular characters in the cartoon sections of the newspapers. These are introduced in the class printing in new poses. Recently the famous Mr. Jiggs asked Maggie if he could not go to Sunday School. Maggie, with rolling pin in hand, gave her permission provided Jiggs would go to the Presbyterian Sunday School. — Christian Century.

HOW I RUN MY BULLETIN BOARD

We read much about how to advertise in newspapers; not so much about how to advertise where there is no newspaper. My present field, like many another, is without this convenient means of publicity. I miss it greatly. A substitute had to be found. After much study and some experimenting, Eureka! The Perpetual! Not a weekly, or a daily, but a perpetual, always on the job.

The Perpetual is a bulletin hung up at the post-office, and run like a newspaper. I use the word "run" advisedly. Our bulletin is not hung up and forgotten, it's run. This is another reason why we call it a "Perpetual." It's not only perpetually before the people, but perpetually changing.

I give measurements in inches. The top division, 4 x 8, contains our title, "The Allison Advertiser," printed on drawing board, in big black letters, by our best artist. Under the title

are a few typewritten lines setting forth our purpose and principles in regular newspaper style. This heading is quite permanent, to be changed only in case of old age or accident.

The other four divisions, each $7\frac{1}{2} \times 10\frac{1}{2}$, contain the four pages, typewritten on ordinary letter paper. These are not permanent, but perpetually changing. Whenever we have something that needs advertising, or I get hold of some interesting item of news, or think of something I want to say to the people, especially the people who do not attend church, I write a new page and put it in place of an old one. I do not confine myself to church news. Other interesting local news goes in. This makes the "Advertiser" more interesting and assures a wider circle of readers. It gets read. I see to it that there is something interesting in it all the time.

Dwellers in cities may not understand how completely the "Advertiser" reaches all our people. Pretty much every adult person in the community visits the store and postoffice at least once a week. While school is in session all the children and young people visit the postoffice at least five times a week.

The wooden frame of the "Advertiser" consists of thin boards and strips out of grocery boxes. The boards are covered with stout paper, to insure a smooth surface, and to keep the wind from blowing through. The strips which mark the divisions are all one inch wide. The horizontal strips are nailed to the boards solid. Before being nailed on they are lightly beveled on the under edges, making frooves into which the top and bottom edges of the pages are inserted. The perpendicular strips are movable. In the lower end of each two very small beheaded brad nails are driven, so as to project about an eighth of an inch. These hold their lower ends in place. Pins will answer the same purpose. The upper ends are held by tiny buttons, to be had at any hardware store. Thus these strips clamp the edges of the pages, holding them firmly in place. At the same time the pages are easily and quickly changed. The strips, all the visible wooden parts of the "Advertiser" are painted vermillion. Only the blind can get by without seeing!—C. H. Crawford, Allison, Colo.



We print church specialties of all sorts, for advertising, money-raising, or for gifts

Printers ink puts new life and larger power into every enterprise that employs it. Let us help your churches to broader avenues of approach and greater success.

WRITE AND TELL US YOUR NEEDS

The Woolverton Printing Company

Cedar Falls, Iowa

KEEP IN TOUCH WITH REFORM MOVEMENTS

Every minister should know something about the great reform movements going on in this country. Every day the forces of evil are working their way into Congress seeking to overthrow the laws that guard the decencies of life. There is a deep-laid plan to get the saloon back again.

We have in Washington an International Reform Bureau with Rev. Wilbur F. Crafts, Ph.D., as its able superintendent and treasurer. No one will ever be able to measure the service of this organization has rendered to Christianity and humanity.

The organization is offering at 50c per 100 a very persuasive leaflet, "Is There Any Harm in a Little Wine and Beer?" They are printing it in 10 languages. It is being circulated everywhere. Why not send for a supply and begin to distribute them? Send also for their bulletin on "Labor vs. Labor." It is an eye-opener. Send 5c in stamps for this 16-page pamphlet. Address the bureau at 206 Pennsylvania Ave., S. E., Washington, D. C. Also ask for a copy of "Adventures of a Cheerful Reformer," by Dr. Crafts.

UTICA'S GET TOGETHER PROGRAM

Rev. B. G. Miller writes:

Last evening we held our first Get-Together meeting for the season. We shall hold such a meeting on the last Thursday of each month up to January 1st. Last evening we held a Black Diamond Banquet. Each month the Federated Women's Societies of the Church will meet in the afternoon to hold their regular monthly meetings. One of the societies will hold a meeting at 3:30 p. m. another at 4:15 and the third at 5. Supper will be served at 6 for all comers. A devotional meeting about the tables will follow the supper for a half-hour, when the Official Board, Sunday School Board, and other boards, societies and committees will hold regular meetings in various rooms up to 9:30 or 10 o'clock.

"Our first meeting was a great success. In this way we hope to get the church together and acquaint them with the various problems of the church, and appeal to them for a solution of the same and thus interest every member that can be interested."

The above letter reveals the purpose of these Get-Together Conferences. At their "Black Diamond Banquet" a charge of 25c was made for the supper. The purpose was to raise money to pay the coal bill for the new year. On a card given to each person present was the following information:

We Have a Coal Problem On Our Hands.

We Wish You Would Help Us To Solve It.

It Required Just 28 Tons Last Year To See Us Through.

What Provision Ought To Be Made To Meet The Emergency?

At the bottom of this card were two blanks. One was marked, "Your Answer," and the other was "Your Name." One hundred and fifty persons attended and pledged enough to provide the coal.

The newspaper report says that the pastor's appeal brought "Hot Results."

This year, when coal is hard to get, some such plan would solve the problem of many a church in the colder climates.

MAKE YOUR OWN POSTERS

Smith and Lamar, Nashville, Tenn., have done a good service for ministers and others who wish to use posters but who are not skilled in making them.

L. P. Saunders, Director of the School of Art and Applied Design, Nashville, has prepared a book of poster designs, explicit directions for painting, arranged especially for the novice in art. It is a large flat book of 15 pages in paper covers, containing five large outline posters in black and white. The book itself is filled with illustrations. There are chapters on Patriotic Posters, Easter Posters, Seasonal Posters, Missionary Posters, Thanksgiving Posters, and Christmas Posters.

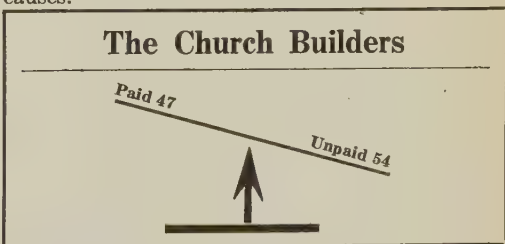
The Christmas Posters are very attractive with simple designs that almost anyone could adapt. We know of nothing better on the market than this book of instructions.

ADVERTISING THE PRAYER MEETING

Not very many ministers advertise their prayer meetings in the newspapers. We have just heard of a Presbyterian Church that inserts an advertisement in the daily paper on the day of the meeting. The pastor says it brings large results.

A USEFUL ILLUSTRATION

The parish paper, "Church Pointers," of Litchfield, Ill., is promoting a church building project and prints a paragraph urging people to pay their pledges. The following "cut" is used. It is easily made in the composing room. The idea is a good one and can be worked to advantage for many causes.



When the balance of the two figures is changed the line will tip the opposite way. How soon will that be?

THE RUNNER'S BIBLE

We have all heard of many kinds of Bible in recent years. Here is a note from "The Herald of Gospel Liberty" which ought to be passed on. Propaganda for peculiar sects has many forms and Bible-loving Christians should not be taken unaware by this latest attempt. Herald says:

"We want to sound a warning against the 'Runner's Bible,' which is purely a Christian Science document of the most deceptive kind. Many sincere Christian people are being hoodwinked by it, being led to believe that it is only

selections of Scripture placed in convenient manner for the traveler or other busy person who must 'run as they read.' It does contain Scripture—but it also contains the most insidious kind of Christian Science comment thereon."

ILLUSTRATED LECTURES ON LIFE OF CHRIST

There are ministers living within easy reach of Vinton, Iowa, who might look into the rather remarkable series of lectures offered by The New Idea Service System of that city. For \$10.00 you may rent pictures and manuscript of the following "Five Crises in the Life of Jesus," and "The Greatest Question in the World."

1. "In the Wilderness with His Life Problem"
2. "In Conflict with Religious Customs."
3. "On the Hillside with the Common People."
4. "In Wanderings with the Twelve."
5. "In Gethsemane Alone With God."
6. "The Greatest Question in the World."

These slides are rented on the "money-back" plan. If you are not satisfied after you use these lectures you can have your money back.

WHAT DO YOU THINK OF THIS?

In his church calendar for December 11, 1921, Rev. Wm. L. Stidger, of Detroit, has this item:

"The Church will be policed hereafter! We already have a policeman assigned to St. Mark's and have had for several months. He was first assigned to watch automobiles during our crowded services. Now it becomes necessary to have him go over the church, down through the basement and elsewhere at intervals during the church services. The ushers have reported to the office that a few young people take Sunday evening as an opportunity to loaf in the basement and other rooms of the church. The officer will take the names and addresses of all people found doing this and report them to both parents and the church office. This is to be stopped."

This item reveals several things. First of all a large church with many rooms, halls, etc. A splendid equipment. Second, it reveals the fact that on Sunday evenings the church is packed, the streets are full of automobiles and all kinds of people attracted to the church building. It reflects life, energy, push, a tremendous activity. A good many of us would not mind having crowds so large that the police department would take notice of us.

This item reflects something else. It shows a determination to settle disturbances at once, to master the hoodlum element and to insist upon order, dignity, and decency in God's house. There can be no true worship where there is not a sense of sacred quiet. This is a wholesome attitude of mind and an example for others similarly situated to follow.

We feel inclined to append another paragraph from the same calendar which shows why the people crowd Stidger's church. It is a well organized institution managed by brains and consecration. Here is the secret:

"Every Month's Program seems better than

the one before," said a member of the Official Board last Monday night. "That is the hope of the office: to make each month's program of service in St. Marks so bright and informing and helpful in its service to this community that people cannot keep away from our services."

NEW SUPPLY SOURCE FOR SLIDES

For several years the editor of this department used and recommended the beautiful colored lantern slides made by Underwood and Underwood, New York City. The lecture sets prepared by them were about the best we had ever seen. Most of the views were of Palestine and the lectures interwove the story of Jesus with the Holy Land in which he lived.

We are informed that the stereoscopic and lantern slide department of this well known firm has been sold to The Keystone View Company, of Meadville, Pa. They have opened offices in New York City, at 91-97 Seventh Avenue, and at 35 South Dearborn Street, Chicago, for the distribution of these same excellent lecture sets.

GIVE THIS STORY WIDE PUBLICITY

A staggering blow has been dealt to the wets in this country in the action taken by Henry Ford. The Ford Motor Company employs 85,000 men. It was discovered that liquor was being sold in Highland Park and Spring Wells, where the Ford plants are located. And liquor was even carried into the Ford shop. Accidents resulted because of it, and one workman died after drinking some poison called liquor. Mr. Ford immediately came to the front with the order printed below. Whenever the patriotic employers of labor take their stand with Mr. Ford, and every one of them should, and that immediately, this anti-prohibition stuff, otherwise labeled anarchy and bolshevism, will be buried in its grave, face-down. Every red-blooded American will say "Amen" to the following words of Mr. Ford:

"The Eighteenth Amendment to the Constitution is a part of the fundamental law of this country. It was meant to be enforced. Politics has interfered with the enforcement of this law, but so far as our organization is concerned it is going to be enforced to the letter.

"Drinking by our employees must stop. We are going to end it. Starting today (September 11th) it will cost a man his position without any excuse or appeal being considered, to have the odor of beer, wine or liquor on his breath or to have any of these intoxicants on his person or in his home.

"I have always been opposed to all forms of intoxicants; beer, wine and liquor never did anyone any good and they caused great suffering and misery in the world. So far as our plants are concerned we are going to stamp out this business. If the Government hasn't enough men to do it, we have. This should be a warning to our men themselves that we will not tolerate present conditions longer."—"The Self Starter," Long Beach, Calif.

ENRICH YOUR SPIRITUAL LIFE

We wish to commend to our readers a little magazine called "Good News," a magazine of spiritual life, edited by Dwight Goddard, Lancaster, Mass. It has sixteen pages and cover and is filled each month with choice quotations and comments for the nurture of the inner man. It is sent freely without charge to those who appreciate it. At present the circulation is 2000. Mr. Goddard says in a recent letter, "We have no axe to grind, nor dogma to teach. We just print the things we like about the spiritual life." The editor insists that the spiritual life is real and that love is its essence. If your soul is hungry for this sort of thing, write to Mr. Goddard.

A LIFE PURPOSE CLASS

The class in life's purposes which was organized in the First Presbyterian Church of Akron, Ohio, last September, was honored recently with a special recognition service. A special sermon was preached by the pastor, Rev. W. H. Huber. The class, which is open to boys and girls over twelve and especially to those of high school age, has met for one session of thirty minutes each week since it was organized. The purpose of the class are stated to be "to help those of adolescent age to commit their lives to the worthier aims and purposes of life; to help them live in ethical and social conduct and to consider life in terms of positive Christian character."

CHRISTIAN CHRISTMAS CARDS

One of the greatest and best supply houses for Christian Christmas Cards is the Goodenough & Woglom Co., 14 Vesey St., New York City. The best way to get in touch with them is to write direct for their catalogue and samples.

DO YOU KNOW THIS?

"The Christian Science Monitor," the international daily newspaper, has been devoting a great amount of space each day to the exposing of the nation-wide scheme to bring the saloon back into American life. This daily paper is one of the cleanest and best edited papers in the country. It does not seem to be warped by its strange philosophy in the matter of news and its leading editorial comments. The September and October issues are full of anti-liquor material.

FOR YOUR CALENDAR

Thoughts for Members

For all the blessings of the year,
For all the friends we hold so dear,
For Peace on earth, both far and near,
We thank thee, Lord.
For life and health, those common things,
Which every day and hour brings,
For home, where our affection clings,
We thank thee, Lord.
For love of thine, which never tires,
Which all our better thought inspires,
And warms our lives with heavenly fires,
We thank thee, Lord.

—A. H. Hutchinson.

At the time of the Boxer uprising some people expressed the hope that "now we would see the absurdity of sending missionaries to China." But since that time "the Protestant churches have had an increase of more than 200,000 Christians, and during the past seven years of missionary effort Protestantism has made more progress than it made during the first 70 years." The total Chinese membership of Protestant Christian churches today is something over 400,000, while the Catholic membership amounts to 1,954,693.

PEWS TO LET

We do not believe in the rented pew, but we are desperately in favor of the occupied pew. Vacant pews are a frowning advertisement of religious slump. No preacher or organist or choir has ever been wizard enough to evoke noble worship of God out of an oak forest of empty benches. They have all tried it and failed. The echo is empty, and the reaction upon those who try to make it worth-while is well nigh killing. A hint to the godly is sufficient! Hot weather is not the only robber of church pew occupants. The automobile has kidnapped its thousands. The Sunday movie theater has stolen its millions. Front-porch religion is a subtle and smug substitute for the old-fashioned, pew-filling kind of other days. Brethren, brethren, "do not forsake the assembling of yourselves together in the place where God's honor dwelleth!"—1st Congregational Advance, Canton, Ohio.

A MAGAZINE FOR MINISTERS

Alonzo G. Evans, of Grand Rapids, Mich., has written us about a little paper called "The Progressive Pastor," published by The National Religious Press of Grand Rapids, Mich. It is published in the interest of Church publicity and there is no subscription fee. All you have to do is to write to the company and ask for a copy.

HOW TO ORGANIZE FOR THE FINANCIAL CANVASS

1. On the earliest available Sunday morning enthusiastically present the great values of the canvass, urging the duty of pulling together for these ends on the part of all the people.

2. Call a church meeting for which you have made careful preparation.

3. Through charts and live speakers show what the giving of the church has been and might be. Explain the plan of canvass and its success elsewhere.

4. Present with thorough detail and discussion—

(a) The 1923 budget of local church expense prepared by your Board of Trustees to cover all financial obligations of the church and its organizations.

(b) The 1923 budget of benevolence prepared by your missionary committee including your full apportionment for Missionary Boards, with such increase as the obligations of stewardship demand. (Do not delay proceedings if budgets are not ready. Present a general estimate. Work out exact details later.)

(c) Don't cramp these budgets. Make room for faith and loyalty. Call to mind the high claims of discipleship and the desperate needs of the world. Ask for generous action. Let us escape the paucity of past standards.

5. Secure by vote approval of both budgets with instructions to proceed with an Every Member Canvass on a certain date.

6. Select with care a small vigorous steering committee. Usually two persons beside the pastor will be enough, one representing the missionary, the other the business interests of the church. They should be persons of tact and executive ability, capable of harmoniously enlisting the working force of the church and directing the canvass.

7. This steering committee should at once—

(a) Confer with its Group Leaders and plan a Canvass. Institute to open the campaign at which the people can be educated up to the needs of the church and world field.

(b) Enlist the canvassers, two for each ten families. Go after the strongest, most prominent men in your congregation.

(c) Order supplies. These are pledge cards, information cards, duplex or other envelopes, buttons, etc.

(d) Prepare canvassing lists from a carefully corrected parish roll including every man, woman and child of the church constituency.

(e) Include the Sunday School (if possible, under the financial plan and envelope system of the church), but with its own canvassers.



Views From Our Aeroplane By the Sky Pilot

An old minister advises his young brethren to make a bonfire of their sermons every two years. It would be well enough to put the old ones in the fire if you could put the fire into the new ones.

Dr. Liefchild, of London, said to a theological student, "I will give you my rules for preaching. They were composed by myself. They are very short, and I have put them into rhyme:

Begin low,
Go on slow;
Rise higher
And take fire.
When most impressed
Be self-possessed:
At the end wax warm,
And sit down in a storm.

In every discourse the preacher should aim at

proving, painting, and persuading; in other words, addressing the reason, the fancy, and the will.

I remember some years ago I was asked to preach in a certain church, and on hesitating was told, "You need not really preach; a simple evangelistic address will do." What would Paul have thought of such a statement? What would our Lord have thought?—Bishop of Chelmsford.

Suppose! Suppose all the ministers in your city should begin preaching the truth from the pulpits. Suppose they should all unite to fight some certain evil—some big public evil. And suppose the congregations of these ministers should back them up. Wouldn't they win their battle? Wouldn't the churches be filled instead of being empty?

In the presence of a newly married couple, a preacher announced for his text, "Abundance of peace so long as the moon endureth."

An English divine, wishing to rebuke the vacillating course of his Majesty King James I. of England, and VI. of Scotland, announced for his text, James first, sixth, "is like a wave of the sea, driven with the wind and tossed."

A Presbyterian clergyman who had suffered from the proselyting efforts of his Baptist neighbors announced for his text, "Be not carried about by divers."

In a Congregational church in Connecticut there had arisen trouble between the senior and junior pastors. The junior's name was Elijah. The senior announced for his text the following Sabbath, "What doest thou here, Elijah?"

A Scotch pastor invited Dr. Chalmers to give in his pulpit a charity sermon. He hoped especially that the eloquence of the great preacher might reach the hearts of two rich but penurious elders in his church. Though every one else was in tears, one of the elders was overheard whispering to the other, as they went down the aisle, "A verra worldly sermon, that." More Christian was the spirit of the good man in the missionary meeting who, when called on to pray, began fumbling in his pocket. "But, brother," said the leader, "I asked you only to lead us in prayer." "Yes," he answered, "I know. But I cannot pray till I have given something."

If books are borrowed from your library, make a record on the spot of both the volume and the borrower. Then after a reasonable time recover your property.

The most monstrous sham of all shams in any pulpit is a cross-less or Christless sermon. Neither the genius of the scholar, nor the eloquence of a Webster, nor the thunder and logic of a Beecher can ever take the place of an evangelistic and Christic sermon.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Texts Illumined: John

A Wonderful Tent: 162

John 1:14. Here we read that the word became flesh, and dwelt among us." The margin says that the Greek word for dwelt is literally "tabernacled," dwelt in a tent.

A Sunday School teacher once found this verse as the Golden Text of his lesson. So he began:

"Boys, we are to talk today about a most wonderful tent."

Looks of surprise greeted him, for nothing in the reading of the lesson had prepared them for this.

"Now," Mr. Duncan went on, "tell me some of the uses to which tents are put."

"I use mine for camping in the woods in summer," said one lad.

"Soldiers use them in camp, too," added another.

"And circuses and shows have them," chimed in a third.

"Good," said Mr. D. "Now, why do soldiers and show people put up tents instead of halls or houses?"

"Because they don't stop long enough in one place to need buildings of that kind," was the answer of a fourth boy.

"That is so, yet they want something to live in while they are there. Now if God wanted to come on a special visit to this world for a little time do you suppose he would live in a tent?"

The reply was a puzzled stare, so he went on, "Well, our Golden Text today says he did." Several pairs of eyes fell on the Quarterlies, and then flashed back enquiringly at the teacher.

"See what the first verse tells us about the Word," said he. "The word was God," read one boy.

"Then we can read verse 14 this way: 'God became flesh, and dwelt among us,' " Mr. D. explained, in the Greek the word *dwelt* was literally *tabernacled*; that a tabernacle is a tent, and that it was the human body of Jesus which formed the wonderful Tent in which God had lived years ago on this earth.

Turning to the first boy he said:

"Your purpose in living in a tent is pleasure is it not?"

"Yes, sir."

"And what do show people erect tents for?" he asked of the second.

"To make money," was the answer.

"Yes, for profit," echoed Mr. D.

"And the soldiers *you* were talking about," he queried of the other, "what are they after?"

"They need tents to sleep in. We might say for *protection*," catching the alliteration.

"Now which of these things was God after with his tent?"

Again there was no answer, only a thoughtful silence, so the teacher added: "For pleasure? Yes, the Psalmist's words, 'Lo, I come. I delight to do thy will, O my God,' express the heart of Jesus. And for profit? Yes. 'For the joy that was set before him,' etc., Jesus lived and died. But most of all was it for our protection, our salvation. He himself tells us that 'he came not to be ministered unto, but to minister, and to give his life a ransom for many.'"

Then followed a few words about *our* bodies being but tents, out of which death was commissioned, sooner or later, to turn us all. But the coming of Jesus has destroyed the terror of this, because he has made it possible for us to live in his Father's *house* "which was eternal in the heavens."

To the boys who went out from that class that morning every tent that they saw in future had a mental background of latent spiritual significance.—New Century Teachers Monthly.

Behold 163

John 1:36. A big lump of something—a stone supposedly—lay for centuries in a shallow limpid brook in North Carolina. People passing that way saw only an ugly *lump* and passed on. A poor man passing one day saw a *heavy* lump—a good thing to hold his door ajar—and he took it home. A geologist who stopped at the poor man's door one day saw a lump of *gold*—the biggest lump of gold ever found east of the Rockies.

Many people looked upon Jesus. Some saw only a Galilean peasant and turned away. Some saw a prophet and stopped to listen. Some saw the Messiah and worshipped. Some saw the Lamb of God and looked to him to save them from their sins. There are people today who see in Jesus simply a perfect man, and they get nothing more from him than the example of his perfect life. Others looking upon him see the Son of God, and having no affinity for anything that is from heaven they simply pass by on the other side. Others looking upon him see the Lamb of God—the divinely chosen Sacrifice and Saviour; and realizing that their greatest need is to be saved from their sins they go to him for cleansing. When you look at Jesus what do you see?—E. L. Pell.

Evil and Light 164

John 3:20. A certain terrible street-corner in New York defied all police surveillance, all guardianship, almost all punishment. It seemed almost impossible to make a decent place of it.

At last somebody conceived the brilliant idea of setting a powerful electric light in front of it. What nothing else could do, the light did. The friendly shield of darkness removed, the workers of iniquity were compelled to move on to more congenial quarters. *That place was free from their hateful presence.*

Work 165

John 5:17. You can travel the world around and you cannot find outside of Christian lands men who really want to work. You'll find a few of the people laboring hard, to be sure, but it is because they are driven to it; they don't like it. Work was never popular until Christ came. Work was his watchword. "My Father worketh hitherto, and I work." "The night cometh when when no man can work," etc.—George Innes.

The Light of the World 166

John 8:12. From a rear window in the fifth story of a New York tenement house a woman stood one night not long ago looking down into the dark court. She was a drunkard's wife, and had come to the window with the half-formed purpose of throwing herself out and ending her wretched existence. The thought of the children who clung to her skirts was all that deterred her. Suddenly a cross of fire seemed to spring out of the heaven. "It is a vision of hope, a voice from God," she exclaimed. She pointed it out to her children, and all that evening they sat and watched the bright symbol of redeeming love, standing out against the black sky. On inquiring the next morning, she learned that it was the cross crowning the steeple of a City Mission Church, which was lighted every Sunday evening. At the church not long after she and her husband both found the Saviour, and they are now living the new life.

The Man Born Blind 167

John 9:1—4. When Dr. Campbell Morgan was in Cleveland, the topic of one of his addresses was John's story of the man born blind. He gave an unusual interpretation to Jesus' answer to the disciples' question as to who had sinned that the man was born blind. Dr. Morgan did not change a word of the translation; he altered the punctuation. Everybody knows that the punctuation is no part of the original Greek text.

Dr. Morgan changed the colon in verse 3 to a period. He substituted a comma for the following period, adding the last clause of verse 3 to the next verse, making the two verses read thus:

3—Jesus answered, Neither hath this man sinned, nor his parents.

4—But that the works of God should be made manifest in him, I must work the works of him that sent me, while it is day: the night cometh when no man can work.

The man was not born blind in order that a spectacular miracle might be wrought upon him. But, finding him blind, Jesus would use his Divine power to heal him. Dr. Morgan said:

"Having the deformities of mankind with us, we should bend our efforts toward curing them. All hospitals of today, as you know, are here be-

cause of the work of Christianity, and in their healing the frailties of men and straightening the twisted bodies of children they are carrying out the plan of God's government."

The Sheep and the Shepherd 168

John 10:3—5. Dr. Henry H. Jessup once stopped to take a drink from a brook in the orient.

Two shepherds, with their flocks, came up from opposite directions. At once both flocks took to the water, and they seemed inextricably commingled.

"Can you ever get all your sheep back again?" he asked one of the shepherds.

"You watch and see," said the shepherd with a quiet smile.

When he was ready to move on, that shepherd walked off down the road, simply giving a shepherd's call, as a hunter might give a whistle for his dog. At once every sheep of his flock started after him, as if called by name. They jumped over the backs of the other sheep, who, undisturbed, kept on at their drinking, while the called sheep followed their shepherd.

"Then," said Dr. Jessup, "I saw new meaning in the words of Jesus, spoken in that land, and to the people who were familiar with these ways: 'I am the good shepherd, and know my sheep, and am known of mine.' 'My sheep hear my voice, and I know them, and they follow me.' 'And a stranger will they not follow.'"

I Am the Door 169

John 10:9. In olden times cathedrals were regarded as places of sanctuary, where criminals and others who were pursued by enemies might take refuge. Over the north porch of Durham Cathedral was a room where two door-keepers kept watch alternately, to admit any who at any time, either by day or by night, knocked at the gate and claimed the protection of St. Cuthbert. Whosoever comes to the door of our house of refuge, and at whatever time, finds it open.

Washing the Disciples' Feet 170

John 13:5. A Brahman visiting a missionary in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said, "You Christians pretend to be like Jesus Christ, but you are not: none of you ever wash people's feet." The missionary said, "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm; that the next caste lower sprang from his shoulders; the next lower from his loins, and the the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the out-caste getting educated and Christianized, washed, clean, beautiful, and holy, inside and outside, you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head.'"

I Go to Prepare a Place 171

John 14:2, 3. Dr. Trowbridge was riding along alone on his horse one day, on business for the

Red Cross, and was going through a deep, dark valley, wondering where he would spend the night, when a young Kurdish prince came along. At first he feared him because he was Kurdish and might belong to a robber band, but he soon saw by his greeting he was a friend. After some conversation the Kurdish prince said:

"Where do you stay tonight? Where will you abide?"

He replied: "I don't know. I am hoping to find shelter somewhere."

After a moment the young man said to him: "I will go and prepare a place for you, and then I will come back and receive you unto myself." And he went away to the town, for he said: "I can ride more rapidly than you."

Late in the afternoon, when Mr. Trowbridge looked up from the valley, he saw his friend riding back to meet him. And his friend said:

"I have found a house in which there are many rooms, and all is prepared for you."

The New Home 172

John 14:3-6. Journeying the other day from Boston to Denver, I noticed in the car two boys. I heard one of them ask the other, "Where are you going?" "O out West!" was the answer.

And I was sure that the boy had no idea where "out West" was: whether it was a large place or a small place, or how he was going to get to it.

But he evidently wasn't troubling himself about it. His father had been "out West," wherever that was, and had been making there a new home for the family. And now he had gone back to Massachusetts, where they had been living, and was taking the family with him to the new home "out West." The boy wasn't worrying because he didn't even know where "out West" was, much less how to get there. His father knew; that was enough. His father had already prepared the new home, and now he was bringing them all to be with him there.

The other boy asked him once, "But where is the place?" And he simply said, "O, I don't know: papa's got a house out there for us."

So Jesus told his disciples: "I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also."

We sometimes wonder where the new home will

be. People often ask, "Where is heaven?" Nobody can tell us. But as the little boy's father was taking his family to the new home "out West" and they did not worry about roads or trains, so Jesus told his disciples, "I am the way."

Greater Works 173

John 14:12. Over and over in the gospel story we read that Jesus healed many sick and cast out many demons. Dr. C. M. Cobern gave the phrase a modern application to the "demon diseases of filth and contagion." Jesus healed relatively few in the one spot where he was for a year or two, but he promised his disciples that they should do greater works than he did, so now all round the world physicians and surgeons are healing the sick and restoring the maimed, casting out the demon disease.

Dr. Cobern told of a health exhibit in Boston: "See how the God of the Bible still heals. Here, prenatal influences are scientifically tabulated, hygienic surroundings scientifically demonstrated, water and milk supply scientifically analyzed. One dipper is in this exhibit, taken from a Boston milk depot, from which one grain of filth yielded 8,740,560 bacteria! Didn't the devils of disease laugh when some mother bought milk at that shop? Was not the Sunday School trained man who found out these facts and shut up that shop, a "caster out of devils?" In 1905 in Boston ten per cent of all the milk examined contained pus germs; in 1922 only one-half of one per cent. In 1872 in Boston there were 230 deaths of children under one year of age for every 1,000 births; in 1892 only 170 deaths; in 1909 only 120 deaths. Does it not look as if science were a good "exorcist?" In 1855 as many as forty-six died of consumption out of every 10,000 of the population; in 1875 only forty; in 1895 only twenty-nine; in 1911 only seventeen. In 1880 there were seventeen deaths from diphtheria out of 10,000 of population; in 1911 only two deaths. In 1855 out of each 10,000 of population there were fifteen who died of scarlet fever; in 1910 there was an average of one to 10,000.

Men who are members of the church and permit filthy conditions and imperfect sewerage systems to continue and unexamined milk to be sold, will be held responsible in the Judgment for many of these demon diseases."

Parables from Over the Sea

REV. B. SCHLIPF, Bucharest

Comfort in Trouble 174

Job. 42:10-15; Ps. 37:4, 5. An old saint in Switzerland came to Evangelist Keller after one of his services and poured out her sorrows into his patient ears. Her children caused her much worry and life in general had become almost unbearable. Despite his words of comfort, she insisted that her case was exceptional and her burdens great and concluded: "precisely like

Job." "Very well," said Keller, "hold fast to that: precisely like Job. Have you thought how Job's troubles ended, how all his things were ordered so gloriously by God? The Lord gave him more than he had lost and his life ended with a beautiful sunset." The old lady looked at him a while, dried her tears and said: "I thank you; that was a good word and I shall hold fast to the comforting thought that my case is precisely like Job's because I believe in the same God."

Problems

175

2 Cor. 4:17. In a small German town there were no sewers. As a result wash water filled the ditches and the air was full of bad odors. And their only water supply consisted of a well from which the water had to be carried into the houses.

But the mayor was very proud of his town and when he recently had been to a large city near by, he became prouder still. He said to his town-council: "Over in the city they are having a great mess of trouble. Streets are torn up, there are hundreds of workmen busy there and traffic must go on other streets. They say, they are laying sewers and water conduits, but you ought to see the mess they are in! We can be proud of our town!"

Perhaps similar work is occupying our churches or you personally, and things look all disordered; but if it were not so, there would be cause for worry. Our problems take on the guise of blessings when we consider what the result will be.

The Spring at the Seaside

176

2 Cor. 4:17; Rom. 8:18. One can often notice where the mountains reach down near the sea, that a few steps from the sea-side there is a spring between the rocks giving sweet water. When the tide sets in, the spring is covered with salt water and a stranger would have no idea that a sweet spring is there. But a short time after the tide has gone out, the spring is free and all traces of the salt water are washed away. For several hours the spring can satisfy the thirst of hundreds.

Can you find in this fact a parable for your Christian experience?

The Desire for Riches

177

Prov. 28:22; 1 Tim. 6:9. A pastor in the Crimea had a member in his church, who exerted himself to the utmost to get rich, but in vain. Whatever he undertook failed. The pastor had as deacon a very original man, who very often proved wise in his judgment. Him he asked, why the other had so little success. The deacon replied: "Have you ever seen a goat with a long tail?" The pastor replied with a negative. "Have you ever tried to figure out, why a goat has a short tail and a cow a long one?" he continued. Again the pastor shook his head. "Because the Heavenly Father well knew that the goat is such a silly animal that if it had a long tail, it would switch out its own eyes with it," he explained. "And that," he continued, "is the reason why my neighbor does not become rich!"

The Lifesaver

178

1 Tim. 1:15; Luke 19:10. Beside a bridge over the Kura River in Tiflis, over which thousands of people go daily, there is a very dangerous place, where yearly many people lost their lives by drowning. Near this place is a charming villa erected by a Caucasian nobleman who was possessed of the passion for saving people. He would sit near the river day by day, smoking and reading the papers or a book. If an accident happened, he would shout for joy, throw himself, dressed as he was, into the river and save the

person who was in danger. Several years in succession, he saved 18 lives each year. This brave nobleman is now dead.

Our Bible tells us of a life saver who still lives—Jesus Christ. He continually stands beside the raging stream of Life, stretching out his hands to save all who call to him for help.

Salvation

179

1 Peter 1:18-19; 2:9. Let us step into a princely home. The wall-coverings, rugs, furniture and pictures all point to great wealth. On the sofa, supported by cushions, lies a pale child, a beggar. The wet hair sticks to the forehead and temples, and from the torn clothes water drips to the polished floor. Hunger and misery have impressed their unmerciful stamp upon the features of this child. His limbs are only skin and bone. Before the sofa stands a noble-looking young man. His fine clothes are dripping wet too. He is the young nobleman who has saved the child's life by endangering his own. Now the child is sleeping and judging from the frightened look that at times flashes over its face, is dreaming of blows and ill-treatment and pain.

Deeply moved the nobleman bends over the sleeping child and softly says: "Because I have saved you, you shall be mine! You have no idea of all the good and beautiful things it is in my power to give you. Nevermore shall want trouble you. I shall be your father, you my child!"

Even so Christ saved you by giving his life as a forfeit. Now he stands at your side, his thoughts filled with joy because of what he can be to you and give you.

God's Love and Ours

180

1 John 4:19; 5:3, 9-11. Adolphe Monod, the famous French evangelical preacher, who died in 1856, said just a short time before dying: "I have strength for nothing more than to think about the love of God; He has loved us—that is the whole of dogmatics; let us love him—that is the sum total of the ethics of the gospel."

Noon hour had struck and all the masons and stone cutters at work building a large church in northern Italy, laid aside their tools to rest for an hour during the noontime heat. Their frugal meal was soon finished and most of the workmen sought a shady place in order to take a nap. One, however, took a New Testament and began to read. A fellow-workman passing by said: "Most likely you are reading a love story." "Indeed," replied the other, "it is the story of love supreme!"

Prayer

181

1 Thess. 5:17; Luke 18:1. Adolphe Monod once said: "To work, read, write or speak is much easier than to pray!" To pray is difficult, to make intercession more so, if both are genuine.

A celebrated evangelist in Germany was to speak on the theme: "Can the Modern Man Pray?" A very modern man said to him before the address: "To the theme of your address this

evening, there can be only one answer: *No!*" As the evangelist said nothing, but looked steadily at him, the modern gentleman's look became confused and he said with a softer voice and

uncertain tone: "That is, if one gets into a bad fix and knows no way out, for instance, in sleepless nights or before a bad operation—one *does* pray in secret."

Burrs that Fasten the Seeds of Truth

REV. BRUCE B. CORBIN, Lake Charles, La.

A Wise Fool 182

Isa. 35:8; 1 Cor. 1:27. During a series of services held in a Pennsylvania town by evangelist Crabill, a half-witted boy gave his heart to Christ. A few days later an infidel by the name of Belcher sought to make sport for the crowd of loungers at the village store by making light of the boy's conversion.

"Billy," said the infidel, "I hear you've got religion and are on the way to heaven."

"Yes, Mr. Belcher," quietly replied the boy. "But don't you know there isn't any heaven and that this talk about hell is all bosh?"

"I don't know about that, Mr. Belcher, but I figure it out this way: if there isn't any heaven and there isn't any hell, I'm just about where I was before, and no harm's done. But if the preacher's right and there is a heaven and there is a hell, then I'm going to heaven and you are going to hell and I've got two chances to your one. Do you take me for a fool?"

The infidel was taken unawares, and when the laughter at his expense subsided he hurriedly left the store and returned to his work. But the boy's words kept ringing in his ears, "I've got two chances to your one." At last, its truth sank into his heart and he cried out, "The boy is right and I am the fool and I have the manhood to acknowledge it." Then and there he yielded his heart to God. That night he came to the services and told the story of his conversion.

Guidance 183

Psa. 32:8; Isa. 30:21. As our ship crossed the Indian Ocean I often wondered as to the use of a large steel fin which was lashed to the after-deck. When we reached Suez and headed into the canal, my curiosity was satisfied. Just before the channel narrowed the ship stopped, a boat was lowered and floated under the stern while the sailors on deck lowered the fin by means of block and tackle. In a few minutes it was in place and securely bolted to the rudder. As the ship proceeded its use became clear.

The Suez Canal averages about a hundred yards in width. Because of the danger of undermining the banks by the wash of the propellers, the engines are slowed down to about five knots an hour. With the ordinary rudder a large ship cannot be managed at so slow a speed in such narrow quarters. However, with the rudder enlarged to several times its normal size, this becomes possible.

Some Christians wonder why they are not more clearly guided. God is doing the best he can at the speed they are making. The slower they

move the more difficult the guidance. A rudder is useless when a ship stands still.

Trust Him 184

John 10:28; 15:16. I learned to swim in boyhood, but it was only this summer that I achieved complete mastery of myself in the water. For thirty years I had assumed that I must constantly put forth effort to keep from sinking.

One day an expert swimmer watched me for a few minutes then cried: "Stop fighting the water and trust it to hold you up. Use your strength to get somewhere."

Under his direction a few moments sufficed to convince me he was right. I lay flat in the water without moving hands or feet and to my delight, it held me up. Then I struck out, using my strength to forge ahead. What a revelation! Why did not some one tell me that years ago?

So many constantly struggle to be Christians, when if they would only trust Christ they would be kept. How suggestive is that advice when applied to the Christian: "Stop struggling and trust God to keep you. Use your strength to get somewhere."

Holding On or Being Held? 185

Isa. 41:10, 13. One afternoon my little daughter and I went for a walk. As we approached a rough place in the path I said, "Betty, let me take your hand." Looking up with a smile she replied, "No, papa, I take your hand." At that her chubby fingers closed around two of mine, all she could hold. Again I suggested that my hand would better clasp hers, but she persisted in having her way.

In spite of my watchfulness, her foot struck a stone, her hand flew open and she fell and hurt her knee. I brushed the dirt from her dress and kissed away the gathering tears. As we started on she looked penitently and confidently into my eyes and said, "I guess your way is best, Papa. You take *my* hand."

How often since she went to be with God, when I have come to the rough places in life, I have heard again those words and have looked up in trust and prayed my Betty's prayer: "I guess your way is best, Father, only hold *my* hand."

Wasted Prayers 186

Psa. 66:18; Jas. 4:3. The morning after a tornado had all but destroyed a southern city an old negro accosted a white citizen with the query, "Mr. Kelly, does you all reckon that scairt prayers does any good?"

"No, Pickens, I reckon not," was the reply.

"Then, Mr. Kelly, I allows that a powerful lot of prayin' was wasted yesterday," and with a chuckle the old darkey passed on.

Divine Wireless

187

Psa. 86:7; Isa. 65:24. The other evening I stood by the side of a friend while he adjusted his wireless instruments. Suddenly there came discordant noises from the horn. "That is static," he said, "I'll cut that out in a minute." Then, "That is Houston, but their program isn't what I want. Ah, there's Atlanta, they always have something good. Sit down and enjoy yourself."

Later, as I walked home in meditation, I thought of Abraham, Noah, Moses and the other great servants of God who, in spite of the discord and iniquity of their day, were able to catch the divinely sent messages of light and truth. Then the secret of their power came to me. They persisted in shutting out the evil of earth and closed their ears to alluring voices and were not satisfied until they were in tune with God.

Not of the Spirit

188

I Cor. 2:14. In "The Letters of A High-Minded Man," by the late Franklin K. Lane, published in the September number of The World's Work, a prominent man is quoted as follows:

"P—— said a good thing the other day. We were talking of churches and he said he never went to one because he did not believe in abasing or prostrating himself before God; he saw no sense in it; God didn't respect one for it, and moreover he was part of God himself. I asked him if he didn't recognize humility as a virtue, and he said, 'No, the higher you hold your head the more Godlike you are.'"

Now thus are the words of the Apostle Paul "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Money-Raising Illustrations

REV. G. B. FLEET, D.D.

It is something nearly every pastor has to do at times—raise money for various purposes. It is for building, repairing, enlarging the church; buying an organ or a bell; buying hymn-books or a new heating plant; or the oft-recurring and blessed effort for missions. In such work good illustrations are often a help. We give a varied assortment below, some of which may prove like a friend indeed in a time of need.

My Safe

189

In a certain book the line in the hymn: "Guide me, O Thou Great Jehovah" which should read: "Land me safe on Canaan's shore," was printed; "Land my safe on Canaan's shore." That revised version might be acceptable to many.—London Sunday School Times.

Successful Economy

190

Among the Japanese economy is held to be a high virtue. Two old misers of Tokyo were one day discussing ways and means of saving. "I manage to make a fan last about twenty years," said one, "and this is my system: I don't wastefully open the whole fan and wave it carelessly. I open only one section at a time. That is good for about a year. Then I open the next, and so on until the fan is eventually used up." "Twenty years for a good fan!" exclaimed the other. "What sinful extravagance! In my family we use a fan for two or three generations, and this is how we do it: We open the whole fan, but we don't wear it out by waving it. Oh, no! We hold it still, like this, under our nose, and wave our face!"—Everybody's.

Modern

191

How doth the little busy maid
Delight to walk with might
And gather money all the day
And spend it all at night!

Twice Dead

192

In a certain district of Germany a custom prevails based on the assumption that the dead are not really so, and that if only they can be aroused to make an effort the deep lethargy will be thrown off, and they will again take their place with the living. To this end a surviving friend whispers into the ear of the corpse beseeching words, entreating the sleeper to bestir himself and come forth. But there is no response; the eye remains glazed, the limbs frozen, the lips silent. It is much the same when we appeal to men and women who have lived the worldly life. It is like appealing to the dead, twice dead.—W. L. Watkinson.

The Greatest Creditor

193

Bishop Weaver once told this story: "One day when at church the deacon called on an Irishman for some money for missionary purposes. He excused himself, but the deacon urged him to give. The Irishman said he must pay his debts first, and then he would give. The deacon reminded him that he owed the Lord a great deal and ought to pay him. He answered, 'Faith, deacon, I know it; but then he don't crowd me like my other creditors.'"

What Dr. Johnson Thought

194

When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, etc., at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment which was expected, "Ah, David, David," said the doctor, "these are the things which make a death-bed terrible!"—The Sunday School Chronicle.

Look Out!

195

"It is well to be prudent
And thrifty—who wouldn't?

And quite self-supporting, 'tis true;
But in getting your money
(Now this may sound funny),
Oh, don't let your money get you!"
—Nixon Waterman.

Catching a Foolish Monkey 196

In Algeria when a peasant wants to catch a monkey he attaches a gourd to a tree. Having made an opening large enough for the monkey's hand, some nuts or rice are placed inside. In the night the monkey goes to the gourd, thrusts in his hand and grabs the delicacy, but cannot withdraw his clenched hand. As he will not let go his booty he remains until captured.—Source unknown.

The Hardest Test 197

It is said that the south wall of Whitby Abbey is more dilapidated than the north wall; the heat of the sun has been more destructive than the angry tempests from the North Sea. The bright sunshine of prosperity has often proved more ruinous to human character than all the tempests of adversity.—Dr. W. L. Watkinson.

Two Hatchways 198

"Freely ye received, freely give." At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways; one to take in cargo, and the other to give it out." Paul knew its answer, "I have received of the Lord that which also I delivered unto you." We are not store-houses, we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload, we shall soon be reloaded.—Record of Christian Work.

Come Out 199

"There is a gentleman," said the Indian preacher, "who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid he sleeps much of the time when he ought to be out doing good. His name is Gold. Mr. Gold, are you here today, or are you sleeping in your iron chests? Come out, Mr. Gold, come out, and help us to do this great work. Come out and help us preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about doing all that he can to help us. Come out, Mr. Gold, come out of your iron chest!"

Paul's Liberality 200

Paul's liberality can be traced to Calvary; all his giving had its roots at the cross.—Rev. J. H. Jowett, D.D.

No Second Offenses Likely 201

The old miser in the story who dropped a five-

dollar gold piece in the plate at church, mistaking it for a nickel, was not the man to give up easily. Accordingly he sought legal advice. But the lawyer gave him no comfort. "You have no case," he declared. "You were guilty of contributory negligence."

Earth Revisited 202

It was Lyman Beecher who said to a company of theological students that if he could get a dispensation from above he would gladly return to earth and preach the gospel for another life-time. What would be your feelings, dear layman, if you could make a return journey and discover what had been actually done with the money you so frugally guarded during your probationary period? If you could certainly know whither your hard-earned ducats were going and the lavish expenditures your heirs would indulge in after the obsequies, would you not alter your will a trifle and mention the Church of Christ, a hospital, or a school at least for a modest sum? Better still, would you not execute your will by liberally remembering now causes that commend themselves to your judgment?

Feeding the Cat 203

A poor woman had a cat of which she was very fond. She fed it with all the dainties that she could procure. Her next-door neighbor's pet was a canary bird. When the bird sang sweetly in its cage the cat would look at it with longing eyes. "Oh," said the woman, "how I wish that I was rich." "Why so?" asked her visitor. The reply was; "If I had plenty of money, I would buy Tommy all the canaries that he could eat." There are a good many people whose ideas of the use of money are no better than hers. And some of our millionaires might as well buy canaries for their cats as squander their wealth in the ways that they do. Just compare feeding canaries to cats, as a motive, with the spread of Christ's kingdom through the offering of our gifts to missions.

Sam's Reason 204

United States Senator Vardeman, so the story goes, once rented a plot of several acres to one of his black neighbors. The land was to be planted in corn, and the senator, then ex-governor, was to receive one-fourth. The corn was duly harvested, but the senator did not receive his fourth. Meeting the negro one day he said: "Look here, Sam, have you harvested your corn?" "Yes sah, boss, long ago." "Well, wasn't I to get a fourth?" "Yes, sah; boss, dat's de truf, but dar wasn't no fo'th. Dar wuz jes' three loads an' day was mine." There are some white people who treat the Lord in the same fashion.—Baptist Standard.

The Heathen 205

One Sunday, when the collection was for foreign missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply; "the money is for the heathen."—Presbyterian Record.

What Changed the Offering 206

A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give a half-dollar, but I did not do so."

"Why did you not do it?" the preacher asked. "Do you think I would put a half-dollar into his pierced hand? I have ten dollars at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.—Rev. W. Thorburn Clark.

Dropped in a Cent 207

"Old Deacon Horner,
He sat in the corner,
As the contribution box passed by;
Sweetly content
He dropped in a cent
And said, 'What a good churchman am I!'"

Dispersing a Mob 208

"The following is one of Roosevelt's favorite stories. When he was police commissioner of New York he was examining an Irish applicant for the police force, and asked, "Well, if a mob were to gather and you were ordered to disperse it, what would you do?" "Begorra," replied Pat, promptly, "I'd pass around the hat for a collection, sir."

Your Missionary Offering 209

"Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving is o'er.

Give as you would to the Master
If you met his loving look.
Give as you would of your substance
If his hand the offering took."

The Cost 210

Caroline, Queen of George II, lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as you can guess." "Why, madame, I believe the whole will cost but three crowns," rejoined the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Ireland, and Scotland, answered, "Then I will think no more about it." The awful cost of coverousness is very often, not only human life and earthly honor and position, but eternal life and heavenly crowns.—Jay H. Fleckenstine

Three Kinds of Givers 211

There are three kinds of givers—the flint, the sponge and the honey comb. It takes a blow of steel to get anything out of a flint, and then it is often a vicious snap. The sponge must be squeezed, and even then will not yield all it has absorbed. The honey comb is but the frail cover for a store of sweetness, and for the smallest puncture, it yields its sweetness.

What is Your Income? 212

A poor widow was remarkable for her liberality, but there came to her an unexpected legacy which made her rich. She soon underwent such a change that whereas she used to volunteer to give now she had to be importuned, and then gave only the smallest amounts. Her pastor spoke of the matter to her. "Ah!" she said, "when day by day I looked to God for my bread I had enough to spare, now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."—A. J. Gordon, D.D.

What Are Bells Made For? 213

"The other day I was at a beautiful little place called Rhosilly, down on the Gower peninsula," said the Rev. Harrington C. Lees, "and I was looking about, as I always do in an old church, to see what interesting things I could find. In the belfry vestry I found a ship's bell hanging, and I looked at it, I tapped it, and it was dead and dull, and I looked, and the whole bottom of the bell was plugged with a disk of wood right up; and then in the side of the bell they had cut a door, and there was a hinge and a padlock. They were using that old ship's bell for a strong-box. Very useful, but it was not what the bell was made for. Christians are made by the Lord to be bells, to sound out the notes of the Gospel of Jesus Christ, and tell what they are. But many such are just strong-boxes, and you cannot get any sound out of them. They take all in and they give nothing out, and they pride themselves on being saints."—Christian Herald.

"I Am Twenty-five Cents" 214

"I am too small to buy a gallon of oil; I am too small to buy a good seat at a picture show; I am too small to buy a box of undetectable rouge; I am too small to buy a half pound of candy; but when I go to church most people think I am some money."—From a church calendar.

"Count the mercies! Count the mercies!

Number all the gifts of love;

Keep the daily, faithful record

Of the comforts from above.

Look at all the lovely green spots

In life's weary desert way;

Think how many cooling fountains

Cheer our fainting hearts each day.

Count the mercies! Count the mercies!

See them strewn along our way!"

THE HOMILETIC YEAR—December

Christmas

Can any new word be uttered this Christmas? Has any new experience deepened the world's sense of need? Does any new light shine from the Star of Bethlehem?

The message of the angels was a promise of Peace on Earth among men of good will—a promise of a social good based on personal righteousness.

Each gain made in good will, whether between persons, communities, classes, races or empires, is a new fulfillment of the Christmas hope, and a bringing nearer of Peace.

Christmas is God's annual reminder to us that not civilization, nor arrangements, nor armaments, nor diplomacy, nor legislation, nor democracy, nor profit-sharing, can bring Peace—but only good will.

For a little time once a year the Light that brought the shepherds to their knees seems to melt away our differences, and even opposing armies have been known to fraternize upon this day of good will.

Whoso spreads good will helps to make possible a Christian community, a brotherhood of races, a fellowship of classes, a united Church, a warless world and a new humanity in God.

The Church is God's ambassador of good will in a world torn with differences and misunderstandings. It is the high privilege of every follower of Jesus to bring good will into those relationships of life over which he has control.

The Church is now seeking to bring good will into the field of international relationships. Until this is done there can be no permanence to any human institutions. The inescapable logic of the Christian philosophy demands this next step.

"There is no force so great as that of an idea whose hour is come," said Victor Hugo. If the time has come to enthrone good will between nations and races, what a message for a Church that is beginning to believe that "God hath made of one blood all nations!" What a Christmas, if good will shall assume the controlling place in human affairs!

Suggestive Texts and Themes 215

The Joy that Jesus Brings: "Behold, I bring you good tidings of great joy." Luke 2:10.

The Rising Star: "There shall come a star out of Jacob," etc. Num. 24:17.

Messiah's Rightful Dominion: "And the government shall be on his shoulder." Isa. 9:6.

The Bethlehem of the Heart: "Until Christ be formed in you." Gal. 4:19.

The Manifestation of Christ: "I am the light of the world." John 8:12. "Ye are the light of the world." Matt. 5:14.

Missions Promoting Peace: "Go ye therefore and teach all nations," etc. Matt. 28:19, 20.

The Word and the World: "The Word was made flesh and dwelt among us," John 1:14.

The Saving Name: "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21.

The Calendar of God: "When the fullness of time was come, God sent forth his Son," etc. Gal. 4:4.

The Meaning of the Incarnation: "Now when Jesus was born in Bethlehem of Judea," etc. Matt. 2:1.

Under the Christmas Star 216

"We have seen his star in the east, and are come to worship him." Matt. 2:2.

I. Underneath the star of Bethlehem lay a visible token of the love of God. "And they called his name Jesus."

II. Power lay beneath the star. And where Christ is, there is power now for us all.

III. Hope lies waiting for us beneath the star of Bethlehem—a new hope of a better life.

IV. Beneath the Bethlehem star lay faith, that first Christmas night. The men from afar saw only a child, yet they knew the child for a King. They had faith—in the years that would bring him to manhood. Have we as much faith in Christ, in ourselves, in other people?

V. Beneath the star lay unselfishness—in the Wise-men; in Mary, the mother; in Jesus, the willingly earth-born Son of God; and in God, the Father of him. And every Christmas that is worth the name is marked by a spirit of unselfishness—even today.

VI. Beneath the Bethlehem star there was found a combination of sorrow (there was no room for them in the inn) and joy, but the sorrow was quite overwhelmed in the joy. Always it is so for those who find the Lord Jesus.

VII. When we follow the star we find a starting point and a terminus; a beginning of all that is worth while for ourselves and the end of all our longing; the Beginning and the End; the Alpha and Omega.—Rev. Paul Faris.

The Star is Still Shining 217

"For we have seen his star in the east." Matt. 2:2.

I. The Star is Still Shining. There is an East in every life, where the star appears. In every life there is a point from which one can see traces of the Christ. Like a mighty luminary Christ stood throughout these past centuries in the sky of human history pointing out the only way open for man's salvation. There are those who blindly ignore him, others take notice of him but do not follow. And there are those wise men in our days, who see the star, watch it and follow it wherever it leads them. Many kinds of stars appear on the horizon of our life. Three mighty luminaries there are, which, singly or combined, appeal to men and offer to guide them through life: The revelation of God, the strivings of the Holy Spirit, and

an awakened conscience. These are bright stars shining upon the pathway of life, to follow which is of the greatest consequence for man.

II. The Star leads to Christ. Not now to Jerusalem or to Bethlehem, not to this creed or that. It points toward the Christ. Men find in Jesus all that has been prophesied of him in the Old Testament, all that Jesus himself claimed to be, all that thousands before us have found in him; the way, the life, the truth.—Karl Kaupp, D.D.

No Room for Jesus 218

"There was no room for them in the inn." Luke 2:7.

I was waiting in a contractor's office for an interview with him. He was transacting some business with another man. When the man was leaving he said, "I'll be back Saturday night or Sunday morning." Then the contractor turned to me and remarked, "Talk about me being a Christian; I'm busier on Sunday than any other day. These fellows work early and late all week, then on Sunday they want to do their business." No room for Jesus in their own lives and crowding him out from the life of the contractor.

How many of us are letting business or something else crowd Jesus out? No room for Jesus in the morning—too sleepy and tired. No room at night—too sleepy and tired. No room in conversation—too much else in the heart. No room to plant him in the hearts of the children—too many other attractions. No room for him in the purse—must have it all for self. No room for him! Make room for him at once, and your life will be fuller, richer, sweeter, more peaceful and more powerful, more satisfying and more spiritual; yea, you shall not be barren or unfruitful in the work of the Lord.—William K. Connor, D.D.

The Search for a Modern Wise-Man 219

"Behold Wise-Men from the east came to Jerusalem, saying, Where is he that is born King of the Jews?" Matt. 2:1, 2.

Some years ago a missionary in Africa became deeply interested in a young native African who had become a very earnest Christian. Day after day the boy would come to her to learn more about Jesus and his teachings. At last his teacher laughingly said, "Sammy, if you want to know any more, you must go to ——— (naming a very prominent Christian worker) in New York." The boy asked where he lived, and she told him that New York was away across the great water. The boy asked many more questions about it, and in a few days he disappeared. He walked to the coast, where he found a ship that was going to New York. At first they refused to allow him to go with them, but after much pleading, he was finally allowed to "work his passage" to New York, where he soon found the man for whom he was searching. To him he at once said, "I have come to learn more about Jesus." This man became so impressed with the boy's earnestness that he had him educated. The earnest student died while in the university where he was preparing himself that he might go as a missionary to his own people. When he died, several of his classmates, who had been impressed with his remark-

able Christian life, volunteered to go as missionaries to Africa in his place. Thousands are coming to our shores every day, inquiring, "Where is he that is born King of the Jews?"

This incident was told by a brother of one of Sammy's classmates.—C. S. Park.

Christmas Shoppers 220

"See that ye despise not one of these little ones." Matt. 18:10.

A little Jewish girl from the East Side of New York, who secured work in a store during the holiday season, met with an accident, and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse, and asked incredulously. "Is it true that you are a Christian?" Upon being answered in the affirmative, she replied, "You are so polite and gentle, I didn't think you could be; but then the only Christians I've seen are Christmas shoppers!"

The Christmas Visit 221

"And opening their treasures they offered unto him gifts, gold and frankincense and myrrh." Matt. 2:11.

On Christmas eve a call was heard on the veranda. It came from one of the Zenana pupils from a village where the Bible women work, and they supposed that she had come for her annual present of material. One of the missionaries told her that her gift was not ready yet, but that it would be sent later. She interrupted, saying with glistening eyes and a beaming smile: "I haven't come for that; I have brought a present myself for the Lord Jesus. It will be his birthday tomorrow, and I want him to have this because I love him." And from the fold of her sari she produced a four-anna piece.

Christmas, the Surprise of God 222

"Now when Jesus was born in Bethlehem of Judea," etc. Matt. 2:1.

Goodness, which is essentially love, is full of glad surprises. We may gild the gold of Christmas with grudging remembrances; we may even tarnish it with unworthy motives. Yet Christmas remains the token of God's surprise for the human race, the surprise of his unsearchable goodness.

I. Think of how many surprised ones there were that first Christmas tide. The mother and Joseph, the shepherds; and, after a while, the Magi from the East. The crowded inn was also doubtless surprised when there passed from lip to lip the word that a child had been born in the lowly manger. Finally, Israel was surprised—and Rome and the ends of the earth; and the surprise is not over. The goodness of God broke through every barrier, overflowed every channel and became incarnate in the only Begotten Son.

II. By common consent we insist that the children must have a Christmas surprise. For the rest of us, we are not so much concerned. We are missing the meaning of it all, however, if we are not still overawed by the glad surprise of goodness that seeks us on Christmas day.

III. How many ways there are of letting goodness have its surprising way on this festival day! Little but loving fingers can weave a royal robe for those who have taught them how and whom to love.

Every parent knows that the rarest Christmas gifts are those that come from the simple store of children's love.

IV. The surprise of love is not exhausted, however, by children's gifts. Husbands may give their wives such assurances of unbroken trust and fidelity that diamonds will become lustreless in comparison. Wives may renew their vows of loving and chaste allegiance in such a variety of ways that the holiday will become a glorified honeymoon.

Friendships may be made to glow with a radiance that is not earthly as each friend brings to the other some hitherto unrevealed gift of strength or patience, confidence or courage. Masters and servants, in every modern relationship of our toiling life, may seal the prosperity of the enterprise in which both are engaged, by the gift of each to the other for the weal of all.

The wayward boy may bring to a heart-broken mother his own broken heart and in the glad surprise of the gift both his heart and hers will be healed.

The far away child of God may draw near "with full assurance" and find pardon and peace so sweet and so satisfying that the sorrows of sin will be lost in the joy of the Saviour.—Rev. William Hiram Foulkes, D.D.

Christmas and Peace 223

From Greece and Persia and Egypt, says the legend, the Three Wise-Men came who followed the Star of Bethlehem. One was fair, another swarthy, and the third was black, and they were enemies by reason of race and immemorial wars. Yet the spirit of that Holy Night fell upon them and they journeyed together and laid their gifts at the feet of him who was to give a new commandment—that men love one another. Must we confess that we are 2000 years behind the times? Let us, too, gather wisdom, and, following the Star's perfect light, bring, each one of us, some gift of service to help in establishing the reign of Peace on Earth, Good Will to Men.—Youth's Companion.

Story of the Wise-Men 224

We might call this "The Story That Never Grows Old." No other story that you can think of has ever so stirred the heart of humanity as the story of the Bethlehem manger and the days that followed there until the flight into Egypt. Certainly it has been oftener told than any other story, Mother Goose tales included. And yet it is new every Christmas, and as full of charm as in the beginning. Indeed, it seems to gather interest and fascination as the world moves on, like a snowball rolling over the soft snow, and gathering to itself accretions from the road.

Pagan Customs Transformed in Christmas 225

There is a story of a great organ in an ancient church which nobody could ever learn to play. Those who tried to play it struck now and then a lovely chord, but it was immediately lost again and they could not repeat it. One day the master came to play the organ and the great instrument sent forth the most wonderful music, now sobbing as if it would break its heart, now whispering

strange suggestive secrets to those who heard, now shouting music of triumph until everybody wanted to join in the splendid march. After that people who tried to play the organ found that when the best of them did his best those who heard were reminded of the master's playing.

Our human heart is like that, a very wonderful instrument which may indeed produce horrible discords, but may also produce heavenly harmonies. The ancient pagan peoples struck now and again stray notes of beauty from its keys. But the Master came, and now when the best of earth's spirits does his best it reminds the rest of us of the Master's playing. And all this talk of Christmas and the Christmas-tree is just to tell you that Jesus, who took up so much of pagan life that had been wasted and spoiled before, offers every Christmas-time to take up all the wild impulses of boys and girls, and turn them into something useful and beautiful and splendid and Christian.—Rev. John Kelman, D.D.

Christmas and the Babies 226

Christmas and the visit of the Wise-men ought to bring to us some special thought concerning the babies that are being born in this land of ours. It is true that the coming of the Babe of Bethlehem has changed the whole attitude of at least the civilized world towards the child. The world had a very poor opinion of babies until Jesus of Nazareth came. Men did not value them very highly. Sometimes they were sacrificed to the heathen gods; in some lands, for instance, the great iron statue of Moloch was heated white hot, and mothers threw their screaming infants into its flaring arms. In Greece babies were left out in the mountains to die; in China they were drowned; in India they were cast into the Ganges to feed the crocodiles.

Some of these days, some of you young men will fall in love with a wonderful girl, and have a home of your own, and some boys and girls will call you "Dad." When that time comes, you will be willing to die rather than have any harm come to those babies of yours. Why? Because Jesus has touched the heart of humanity with a great tenderness for childhood. When he said, "Suffer the little children to come unto me," he taught the world to reverence the babes he took in his arms, and all the babies.

And you boys, who expect some day to have boys of your own, ought to stand up for the Christ and the church of the Christ who put the little boy on so wonderful a pedestal of love.—Rev. John F. Cowan, D.D.

Heart of God 227

You are laughing in my human breast,
O, little Heart of God,
Sweet intruding stranger,
A Christ-Child in a manger,
Heart, dear Heart of God.

—Nicholas Vachel Lindsay

December 25th 228

On December 25, we celebrate the birth of our Lord Jesus Christ.

It is immaterial whether we have, or have not, fixed the date with absolute correctness. It is

enough that on that day we recall with joyful gratitude the fact of his birth who was conceived by the Holy Ghost and born of the Virgin Mary.

That is the greatest fact in the history of our world, none being greater, and only his resurrection and ascension being of equal importance and significance. It is the transcendent wonder with which the era of the incarnation opens.—Bishop Warren A. Candler.

The Christmas Tree

229

On top of all right-minded Christmas-trees there is a star; and that star, of course, is in memory of the Wise-men who came from the East, guided by a star to Bethlehem. Then the whole tree is lit with many candles, and these were suggested by the lights upon the altars of churches. In the first place, they were lit there simply because people had no electricity or gas, and they needed light to conduct their service. But then they also reminded people that Jesus, whose tree this was, had called himself the light of the world. Again, there is a cross somewhere or other upon every properly trimmed Christmas-tree, and a dove resting on one of its branches. I need not tell you what these things represent. The cross is the cross of Calvary, and the dove is the Holy Spirit. "But," you say, "you have missed the streams of tinsel, silver and gold, and all the presents and things without which no Christmas-tree would be worth looking at." Yes, these were there from the beginning, and they told again the same story as the star, and represented the gifts of gold and other things that were brought to the cradle of Jesus by the Wise-Men from the East.

Now, the strangest thing about this Christmas-tree is that every single one of these things—nay, Christmas Day itself and the Christmas-tree—has a history older than the days and years of the Christian religion. Every one of them was pagan before it was Christian. Everything that reminds you of Jesus at Christmas-tide is a converted thing. It lived a life in the old days before Jesus had come, and after it had quite grown up to a respectable age it was baptized into his name and service, and became the symbol of his love and grace.

This is true of Christmas Day itself. There were several Roman festivals just about the same time of the year in which we keep Christmas. One was called Juvenalia, the holiday on which Roman people used to give presents to little children and to the poor. Again, there was the Saturnalia, which was celebrated in memory of the Golden Age of Saturn, the father of Jupiter and the oldest of the gods. For hundreds of years after Jesus there were Romans who worshiped what they called "the unconquered sun," and built temples in his honor and loved his warmth, and rejoiced in his might. On this festival, prisoners were set free, and the children and the slaves got holidays, and the slaves used to dress up in the hats and clothes of grandees, just as you see little boys and girls doing on Thanksgiving in America, and go about the streets having a real good time. Again, there was the Sigillaria. That was a feast which was celebrated about the 21st or 22nd of Decem-

ber. It was held at the close of the Saturnalia, and at that time little images of the gods and curious puppets, like dolls, were brought out, and people gave wax tapers and gifts to their children and friends. These were the beginnings of Christmas Day, and Christianity took over these festivals, made them purer and merrier, and sang hymns to Christ in honor of the Babe of Bethlehem, at the same time of the year when the Romans had held their winter feasts.—Rev. John Kelman, D.D.

Quotable Christmas Poetry

230

Newly every Christmas morn
For each soul the Christ is born.
Newly then, Immanuel,
Let our praise and blessing swell;
And, as on that starry night
Years ago arose his light,
See, the glory falls again.
Christ is born! Amen, Amen.

—Rebecca P. Reed

O Brother mine of birth Divine,
Upon this natal day of thine,
Bear with our stress of happiness
Nor count our reverence less,
Because with glee and jubilee,
Our hearts go singing up to thee.

—James Whitcomb Riley

We greet thee, happy day!
O golden day of "peace, good will to men!"
Brighten the darkness of our lonely way
With light that shines and fadeth not again!

—Richardson

O Word that broke the stillness first,
Sound on! and never cease
Till all earth's darkness be made light,
And all her discord peace.
Till selfish passion, strife and wrong,
Thy summons shall have heard,
And thy creation be complete,
O thou Eternal Word.

—Henry Wadsworth Longfellow

For all poor souls we'll strew the feast
With kindly heart and free;
Our Father owns us, and at least
Today we'll brothers be.

—Edwin Waugh

The world cannot grow old.
Each year the ringing of the Christmas bells
Renews her youth, and the sweet story tells
Of Magi with their gold.

—Ellen M. Comstock

Lord, let Thy star on wise men burn so
bright
That it will lead their steps into that
place
Where children toil, each thinking on
this night,
With bitter tears upon a small white
face.

—Garnet Noel Whiting

"On Earth Peace"

231

The prophecy indeed has been but lamentably fulfilled. But that is not the fault of the angels, not the fault of the Christ Child, not the fault of "the Father of lights."

It is the fault of men who, though they bear the name of Christians, have not yet learned the Christmas carol in both its parts.

They have either not sought with all their hearts to exalt the glory of God or else they have not tried with true earnestness for Christ's sake to keep peace, do justice and work helpfulness among men.

And the happiest thing about the Christmas just at hand is that men and nations are more eager today than in all the Christian era hitherto for the peace the angels prophesied—that, in a word, there were never before in the world so many "men of good pleasure."—The Continent.

Christmas and the Spirit of Poetry 232

The birth of Jesus is the beginning as well as the epitome of life. In this fact heaven and earth are united. Paul defines it in the terms of poetry, "Grace and truth come by Jesus Christ." Some stop at the cradle and wonder at the lowliness of this birth and forget the poetry of the shepherds, the star and the wise men. Ben Jonson describes the nobler nature:

"It is not growing like a tree

In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere.

A lily of a day

Is fairer far in May

Although it fall and die that night.

It was the plant and flower of Light.

In small proportions we just beauties see

And in short measures life may perfect be."

—Rev. J. Collins Caton

A Merry Christmas 233

Have you caught the Christmas spirit? Your Christmas will be a merry one only as it is a holy one. The Christmas spirit is the spirit of love. As the Bible is God's great love story to man, so it seems to me Christmas is God's great love day. All the love of the eternal Godhead was gathered up and let down from heaven on that first Christmas day, in the form of the manger babe. We can show our appreciation of God's great gift to the world, and can show the Christmas spirit by opening the soul's door and letting all the graces of the soul be bathed in the pure air of heaven.

—Rev. William B. Lower

Following the Star 234

Dr. David James Burrell has written a little book called "The Lost Star," which tells of another company of Wise Men who started on the journey from the east, but lost the way through selfishness, pride, injustice and impurity. We must be careful when we follow the star to pray for pure hearts, and to rid ourselves of pride and selfishness, or the light will be so darkened for us that it will be hard to find the way.

Do you remember Tennyson's little poem, "Follow the Gleam"? Let us make our motto for the coming year, following the Light of the World unto a place of more useful service to him and to his kingdom, and greater blessing and joy to ourselves.—A. M. Lamb.

The Spirit of Christmas 235

The story of that wonderful Babe, cradled in a

manger, on that first Christmas night, in the long ago, takes a deep hold of the child's heart. They believe it, receive it, and rejoice in it. They seem to catch its meaning by that spiritual instinct that allies them to the kingdom. They catch the spirit of the day. We used to load them down with gifts at our Sunday School Christmas celebrations. Now we ask them to bring gifts for their little brothers and sisters who have no one to make gifts to them, and who need clothes and food and simple Christmas toys. And the children come, with laden arms, with shining eyes and with joyful hearts, and lay their gifts at the feet of him whose birth they celebrate. They know the truth of Jesus' words: "It is more blessed to give than to receive." They have the Christmas spirit. "Of such is the kingdom of God."

When Christmas Comes 236

Have you any old grudge you'd like to pay?

And wrong laid up from a bygone day?

Gather them all now, and lay them away

When Christmas comes.

Hard thoughts are heavy to carry, my friend,

And life is short from beginning to end;

Be kind to yourself, leave nothing to mend

When Christmas comes.

—William Lytle

Spirit of Christmas 237

A business man who had got into difficulties was helped out by a friend. He said afterward, "I have found a man who treated me as Jesus Christ would have done." That is the spirit of Christmas, but it should be extended throughout the year.

Narrow Christmas 238

It won't be much of a Christmas if our gifts are confined to "me and my wife, my son John and his wife." Was there ever a wider field for the expression of unselfishness than Christmas affords!

Christmas Heart 239

'Tis the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart.
—Washington Irving.

Born In Me 240

'Tis not enough that Christ was born

Beneath the star that shone,

And earth was set that morn

Within a golden zone.

He must be born within the heart,

Before he finds his throne,

And brings the day of love and good,

The reign of Christ-like brotherhood.

—Mary T. Lathrop

Christmas 241

God's gift: His Son.

Christ's gift: Himself.

A Christmas prayer: "God bless us every one."

The Christmas tree: Emblem of immortality.

Candles: Symbols of the "Light of the World."

It is more blessed to give than to receive, save in the matter of offense.

A Christmas journey: "Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known to us."

Christmas Sunshine 242

Phillips Brooks, besides the universally beloved

"O Little Town of Bethlehem," wrote another Christmas carol much less known and, it must be confessed by no means equal in quality. But it is worth remembrance nevertheless. Two of its lilting stanzas are:

"O never fading splendor,
O never silent song,
Still keep the green earth tender,
Still keep the gray earth strong;
Still keep the brave earth dreaming
Of deeds that shall be done,
While children's lives come streaming
Like sunshine from the sun.
"O angels sweet and splendid,
Throng in our hearts and sing
The wonders that attended
The coming of the King—
Till we too, boldly pressing
Where once the shepherds trod,
Climb Bethlehem's hill of blessing
To find the Son of God."

The "kiddies" can't be given too happy a time on Christmas—they deserve a golden chain of Christmases to hoard in the memories which their

adult years are to retain. But for parents the Christmas hours should not be permitted to go by without seriously sober meditation on their responsibility for preserving this "sunshine" to illuminate and fructify the world of thirty and forty years hence.

To cloud the spiritual shine of a child's life with frivolity, to shade it with inattention and indifference, to blot it out with irreligion, are parental sins against the coming generation which heaven surely must find it hard to forgive and from which earth will continue to suffer dismally long.

"To one of the least of these"—by that standard Christ said men are to be judged in the final day. How much heavier the blame and shame if "the least of these" to whom the unrighteous are found faithless should be their own babes!

This is what all parents—but Christian parents more than all—ought to be thinking about on Christmas.

And Christians who have no children—well, they ought to go and get some. Do not they know where the nearest orphan asylum is?—The Continent.

HOMILETIC DEPARTMENT

Rev. David James Burrell, D. D., Rev. G. B. Fleet, D. D., Rev. William R. Taylor, D. D.,
Rev. Alfred Barratt, Rev. Lloyd C. Walter, D. D., Rev. B. F. Benjamin, D. D.

A Mother's Christmas Dream

REV. DAVID JAMES BURRELL, D. D., LL. D., New York, N. Y.

Text: "And Mary kept all these things and pondered them in her heart." Luke 2:19.

A mother with a baby in her arms. Behold, the mystery of life and immortality brought to light!

The day is breaking over the hills of Bethlehem. In a low-browed cave sits Mary—as mothers have been sitting since the foundation of the world—dreaming, wondering, and whispering to herself, "I have gotten a man of the Lord!" Will her dreams come true or will they vanish into thin air?

What are these "things" that Mary has been "keeping in her heart," and on which she ponders now? They were, no doubt, the things that had been intimated to her by the angel of the Annunciation, Luke 7:26-35. And, by the same token, they are the deepest mysteries of our Christian faith.

The angel said, "Fear not, Mary; the Holy Thing that shall be born of thee shall be called the Son of God!" By the "overshadowing of the Highest" she knew the stupendous fact, though she could not comprehend it. Let others doubt the virgin birth of Jesus; his mother could not.

As a daughter of Israel she must have been familiar with the oracles; and surely the words of Isaiah would come to her: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," which, being interpreted, is God with us, Isaiah 7:14.

Ask Mary now, "Is this your son?" Her answer

must be, "Aye, born of my travail and pain, and the very flesh of my flesh." Ask Joseph standing by, "Is this your son?" His answer must be, "Nay, by the divine overshadowing I am his foster-father only." Then ask God and, lo, the heavens are opened as he answers, "This is my beloved Son; the long-looked-for Seed of Woman who is come, to bruise the serpent's head. Hear ye him!"

And on this the mother with knitted brows sits musing. Who can comprehend it? "Great is the mystery of godliness; God manifest in flesh; the angels desire to look into it!"

The mystery deepens as Mary calls to remembrance the further word of the Annunciation "Thou shalt call his name Jesus." Why Jesus? "Because he shall save his people from their sins." But how is salvation possible, save by the shedding of blood? For it is written, "Without the shedding of blood there is no remission of sins."

A shadow fell over her, the dim shadow of a Cross! She recalls the prophecy, "He shall be wounded for our transgressions and bruised for our iniquities—he shall be led as a lamb to the slaughter—he shall make his soul an offering for sin!"

And to the heart of his fond mother the forecast is like the piercing of a sword, Luke 2:35. To know that the little child on her bosom is destined to be "a man of sorrows and acquainted with

grief"—this is sorrows, crown of sorrows for her!

Then she remembers how the angel said: "Behold, the throne of David shall be given unto him;" and her soul is quieted within her.

So here is great David's greater Son, "whom kings and prophets longed to see and died without the sight." The little hand that lies so helplessly and trustingly upon her breast, though it be pierced with agonizing pain, will ultimately wield a scepter; "His kingdom shall be an everlasting kingdom and his dominion shall be forever and ever!"

This is the golden thread of ancient prophecy—the Via Dolorosa leading ever to a throne—"for unto us a child is born, unto us a son is given; and his name shall be called the Wonderful, Counsellor, Mighty God, Everlasting Father and the Prince of Peace."

As thus the Virgin Mother ponders on the things "kept in her heart, a group of rustics, a-tiptoe, are gazing in at the doorway. Then come the shepherds with their marvellous tale:

"We were abiding in the field last night, keeping watch over our flock, when lo, the angel of the Lord came upon us and the glory of the Lord shone about us; and we were sore afraid. And the angel said to us, 'Fear not, for behold, I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And this shall be the sign unto you, ye shall find the Babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest, and on earth peace, good-will toward man!'"

She must surely have listened to this wonderful tale with a far-away look in her eyes. Her vision is now thrown upon the larger screen of the future. She sees the armies of the world upon their knees. The lion and the lamb lie down together and her Little Child is leading them.

So Mary's faith outruns her wonder. She lifts her eyes, dimmed still with foreboding tears, and humbly, gratefully, devoutly whispers to her Lord: "Behold thy handmaid; be it unto me even as thou wilt!" The horizons of her vision roll onward to the Golden Age.

And now, as this handmaid of the Lord—so highly favored on this earth, more highly in heaven—pursues her ministry among the ministering spirits there, Heb. 1:14, does she behold the Christmas joys in countless homes of Christendom and adds this to the other blessed "things" that still and forever she keeps in her devoted heart?

At this happiest season of the year we shall do well to ponder on the great verities which were hidden in the heart of Mary on that first Christmas day. The mystery of the Incarnation? Aye; deep and inscrutable as ever, but to all truth-lovers as simple and as marvellous as the love of God.

Or shall we ponder on the Atonement? A mystery deeper still!

Or shall the Conquest of our Lord engage our Christmas thought? If so, let us ponder it as the deepest mystery of all. Verily, God's ways are not our ways! That eleven men should be called from fishing-boats and toll-booths to lead a campaign for the conquest of the world, and should lead it so successfully that hundreds of millions are now following in their train, this is the Lord's doing and marvellous in our eyes!

Summon your hearts, beloved, to ponder these things! Oh, that men would praise the Lord for his wonderful works to the children of men! The dream of the Virgin Mother comes true. The fulfilment of the Annunciation message grows clearer every day. The child of Bethlehem is unveiled. The Lamb of Calvary is exalted. The King draws nearer! Glory to God in the highest, peace on earth and good-will toward men!

Lift up your heads, O ye gates, be ye lifted up, ye everlasting doors, and let the king of Glory enter in!

Christmas: God Made Visible In Christ

REV. G. B. FLEET, D. D.

Text: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." John 1:18.

God is invisible. No human eyes have seen him. It is not meant to deny that men have seen manifestations of God, as when he appeared to Moses or to the prophets. But it is certain that no man has seen the essence of God, or has fully known him. The prophets delivered what they heard God speak; but Jesus revealed what he knew of God as his equal and as understanding fully his nature; and there is no true and full knowledge of God which is not obtained through his Son.

Suppose some Eastern king were to send us a picture painted by himself, we should know something of him, of his knowledge, skill and love of beauty. But if he were to send a long, delightfully

written and kind letter, we should know him better. But if he should send upon a visit to us a son, exactly like himself, we should know him best. In these three ways God has revealed himself to us. The world is a great picture painted by God. Or, to change the figure, suppose you visit a great factory and see order everywhere. It shows that the man who planned and built and arranged such a place had an orderly mind. So in the universe which God has made, there is order, and wisdom, and power, and beauty, and goodness as well, and all telling us of God, revealing him. Then, too, the Bible is God's letter, a letter to us which tells us of God's heart—which nature does not tell very fully—and what he thinks of us and what he would have us to be and to do. But Jesus Christ is God's Son, and if we want to know exactly what God is

like we must study Jesus. It was to give us this inestimable opportunity God sent him into the world nearly two thousand years ago, and it is this blessed fact which each recurring Advent season is intended to recall to all hearts and minds.

I. Jesus manifested God by his person. He is his "only begotten Son." His home is "in the bosom of the Father." Jesus had a knowledge of God, of his nature and character and designs such as no other one ever possessed, and which qualified him therefore above all others to make God known. "The Word was made flesh and dwelt among us." Christ was "God manifest in the flesh." Christ dwelling among men, they beheld in him "the glory of the only begotten of the Father, full of grace and truth." The son of man is man. The Son of God is God. His nature is the same as his Father's and in character the resemblance is so great as to come to identity. This is what he said: "He that hath seen me hath seen the Father."

In the Rospigliosi Palace, in Rome, is Guido Reni's great picture of Aurora. It is on the ceiling and can be studied with great difficulty from the floor. But a mirror is so placed on a table that it reflects the picture, and one can study it there with ease and pleasure. God is a Spirit; and he is in heaven, "dwelling in light unapproachable." But the incarnation, which we so gladly celebrate at the Christmas season, was the bringing of the reflection of the glorious person of God down to earth in human form and life. Men looked at Jesus and saw in him the very reflection of God, "the express image of his person."

Some one has well said: "In looking at the sun through a telescope, if we use unstained glass the eye will be burned to the socket, and we shall see nothing; but if we employ a colored medium, we can examine it with safety. So no man can see God and live. But if we contemplate him through Christ; that is, if we come to him through the medium of humanity, we behold him without being destroyed; nay, the sight of him imparts salvation to us; for we behold his glory as that of the Only Begotten, and lo! He is "full of grace and truth."

II. Jesus manifested God also by his life and character. "He hath declared him." The obvious meaning of these words is not so much that Jesus

has told us or taught us verbally who and what God is—though he did do that—but that in his own person and life and character he is the silent, inarticulate manifestation of God to the world. As some one has said: "A child may declare or describe to you the appearance and character of his father; a pupil may tell you of his teacher; an author may give an account of himself in his book; but there may be in each of these cases an involuntary and indirect description much more emphatic than the direct one. For in his writing the author especially if he be an earnest writer, unconsciously portrays himself, so that we may know as much of the heart and soul of a favorite author by familiarity with his books as if we had lived for years in personal intercourse with him. So the pupil has caught the revered master's manner; or the child bears, not only in his person, but in his temper, habits, sentiments, prevailing tone of thought and feeling, a strong, family-likeness to the parent; and though there may be much in the father which, from inferiority of talents or attainments, the child may be inadequate to represent, yet, according to his measure, he may convey to us a better idea of what the father is than by any express and formal description of him we could attain." Just so is it in this case, Jesus is the revelation of the invisible God. Both in his person and especially by his life and character he manifested God to men.

III. Jesus manifests God also by his sufferings and death. In his coming to earth he revealed the person of God. In his life and character he revealed the purity and righteousness of God. But it was especially in his sufferings and death he revealed the heart of God—his mercy and grace and yearning love. We do not really know God until we see Christ on the Cross and know that it was from his love and his Father's love for us he hung and suffered there. At this Advent season let us not fail to see, in the light of the cross, something of the great love wherewith God has loved us and all men. Nothing could make our Christmas a happier one, or cause more blessings to flow out from us to the world—to the unnumbered multitudes of this great human-world for which Christ came and lived and died. As Christ came to reflect God, let us, in turn, try to be reflectors of Christ, that he may be glorified in us.

The Morning Star: Christmas Sermon

REV. WILLIAM R. TAYLOR, D. D., Rochester, N. Y.

Text: "I am the root and the offspring of David, and the bright and morning star." Revelation 22:16.

That is a strange combination of titles to be brought into such close juxtaposition—"the root and offspring of David, and the bright and morning star." The one is so local, so limited, so relatively insignificant; the other so universal, so transcendent. Why should one who dared to call himself "the morning star" think it worth while to claim physical descent from David?

It is one of the many instances upon which we

are so continually and unexpectedly coming in the New Testament in which we are confronted with the mystery of the two natures in the person of Jesus. The first title, "the root and offspring of David" proclaims his true humanity. The title stands for just those features in the story of his birth which we never tire of rehearsing at Christmas—the helpless little babe, the weary, young mother resting from her birth-pangs, the poor comfortless surroundings. "The root and offspring of David!" A proud lineage in the eyes of any devout Jew, but a certificate of the true

humanity of Him whose consciousness of divinity justified him in calling himself "the bright and morning star."

We city-dwellers are not likely to be familiar, by personal observation, with the morning star. But I fancy that most of us, at some time or other, have seen Jupiter or Venus blazing away in the Eastern sky a little before sunrise. That brilliant and awe-inspiring spectacle, in that hour of "the silent hush of nature" which so commonly precedes the dawn, is a bit of celestial symbolism which has never failed to impress those who have the least poetic or religious sentiment in their souls. The lonely star, shining in the dark sky, is the herald of the coming day. It speaks a promise, a wonderful priceless promise that that "cold, dark hour before the dawn" is to be followed by the bright warm day.

How fitting then, is this title for Jesus! He brings, nay, he himself is the promise of a new day for our world. He is "the bright and morning star," the one hope we have for the coming of the day of God.

How tenaciously his disciples have clung to this faith and hope through the centuries during which the darkness has lingered and the day-break has been delayed! Believing, working, hoping, waiting! So one might sum up the history of the Christian people.

Why do we, in view of the long delay, in view of earth's long-drawn-out agony of sin and suffering, and the non-appearance, as yet, of any conclusive signs of any great change for the better, why do we still look to Christ as the world's hope? We have two answers.

I. The first is that we look to him because of the truth that he personally represents. Christ stands for the ultimate truth of things—the highest, deepest, broadest truth we know; the truth that has been wrought into the very constitution of the universe; the truth, of which we may say, that if it be not the truth, then there is no God, no divine control, and the universe is whirling toward catastrophe and everlasting chaos? Jesus stands for absolute Justice, absolute Truth, absolute Righteousness, absolute Holiness. He stands for the all-conquering power of God's infinite love. He stands for the supremacy of the spiritual over the material, of the eternal over the temporal. He stands for the final and eternal triumph of all the good forces and the everlasting defeat of all the evil forces. This is the truth which Jesus gave the world; for which he lived and died and lives again. It is all embodied in his person. He stands forth its shining representative. And this is the reason why we can and do call him "the bright and morning star," the world's one and only hope for a new and better day.

II. And now for our second reason. Our challenger bases his challenge chiefly upon the long time that has elapsed since the promise of the world's redemption was given, and the fact that so little, if any, progress has been made. They say, as did the doubters in the Apostolic days, "Where is the promise of his coming? for since the fathers

fell asleep all things continue as they were from the beginning of the creation." They say, "What about the war? Did men ever show themselves fiercer and more fiendish? And what about the Peace, of which so much was hoped? What proof do men anywhere give that they are significantly better than they ever were? You'll never change human nature. Men will be men to the end of the chapter."

To every such challenge our answer is that our measures of time and God's are not the same. His thoughts are not our thoughts. Neither are his ways our ways. Being short-lived we have the short-lived creature's idea of time. And we have to do with a God who has all eternity at his disposal. We must never forget how little our measures of time are. What seems long to us is not long at all. But it is also for us to remember that while on the one hand God takes his time, so that 1000 years are but as one day to him, he can be and often is, divinely swift, so that the work of a thousand years can be crowded into a single day.

No. no! It will take more than any of our challengers have thus far been able to say or to do, and men will have to be infinitely wicked and more hopeless than they are now, or have ever been, before the "bright and morning star" of our hopes fade into all-enveloping darkness.

"In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—
"When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail."

In the message to the Church of Thyatira, one of the seven churches of Asia, He "who walketh in the midst of the seven golden candle sticks" makes this promise to him that overcometh: "I will give him the morning star," What a promise! What a gift!

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.'
I looked to Jesus, and I found
In him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done."

Yes, we are all traveling, traveling all our days, and the time comes when our faces are no longer to the East, but toward the West; when we are no longer looking for the rising sun, but are watching a sun that is setting. And as we look into the slowly fading brightness, and continue to look after the darkness has fallen, we find that the morning star has moved with us, and now, as evening star, sends afar its unchanging message of immortal hope.

"Sunset and Evening Star,
And one clear call for me!"

At that call we rise up and follow the Star, "going West."

The First Christmas Tree: Sermon for Children

REV. ALFRED BARRATT, Sycamore, Pa.

When Jesus Christ was born in Bethlehem he did not have a Christmas tree. The children born in those days were not as fortunate as the children of today. The parents of Jesus were very poor. His home was not a palace, but a stable. His bed was not a pretty cot with a silk floss mattress, but a manger filled with hay, and yet in spite of his poverty and humility he was the only begotten Son of God, who left his throne in heaven above and came to earth in human form to live among the sin-bound people of this world, to teach them the love of God, and to show them how much love God has for us. On the day of his birth the heavenly choir of angels have a grand concert in Bethlehem. They sang their sky-born carols away up over the place where the lowly Jesus lay cradled in a humble cattle shed. One of the most beautiful songs the angels sang on that never-to-be-forgotten day was, "Glory to God in the highest and on earth peace, good will toward men." It must have been grand for those shepherds "who were abiding in the fields keeping watch over their flock by night" to hear such beautiful singing. It was on that wonderful night—that holy night—when

"The angel of the Lord came down
And glory shone around."

They did not celebrate this wonderful event by gathering around a Christmas Tree, but they left their sheep and went down into Bethlehem to seek the new born King, and when they found him they worshipped him.

The idea of a Christmas tree was not thought of in those days. The first Christmas tree was originated about 732 years after the birth of Jesus Christ. Perhaps the children who are looking anxiously with joy and great expectation to see the Christmas tree may like to hear the legend of The First Christmas Tree, and yet it may not merely be a legend, but history sending forth its radiant light through the dreary mists of tradition.

It is an old German story that Saint Wilfred transformed the heathen Teuton worship in the forest into the Christmas ceremony. About 732 years after the birth of Jesus Christ Wilfred took a band of priests with him and sought to convert the worshippers of Thor. It was on Christmas eve, while they were fighting their way through the deep snow in the dense forest that they came upon a savage tribe assembled under a thunder oak tree, symbolic of the god of thunder, Thor. The old white-haired priest of the tribe was about to offer as a sacrifice to Thor, the god of thunder, the young, beautiful son of the tribe's chief. When Wilfred saw it he rushed forward, and warded off the arm that was about to slay the child. The tribesmen were all delighted at the saving of their favorite, and because of this act they very soon became converts of Christianity. Saint Wilfred then took his axe and started to cut down the old oak tree. As it was about to fall, lightning struck

it, and rended it into many pieces, and in its place there sprang up a slender fir tree, green and sparkling. They carried this little fir tree to the chief captain's hall, and set it in the middle of the room, and round it they all made merry. It was about this first Christmas tree that the old old story of Jesus and his love was told to the Teuton tribes and in a short time they all became Christians.

Let us not forget that Christmas is the birthday of Jesus, and while we gather around the Christmas tree let us give our hearts to Jesus as a Christmas present. He says today, "Give me thine heart." If you will do this he will give you in return a new sense of joy and peace that will not only shine through the Christmas season, but will remain with you throughout your earthly life. This would be a very fitting time to give your heart to Jesus while the angels are singing again the Bethlehem anthem, "Glory to God in the highest, and on earth peace, good will toward men." Will you do this for your own sake and for Jesus' sake?

TEN COMMANDMENTS FOR MINISTERS

1. Thou shalt have no other motive in thy work and preaching than exalting the Christ and glorifying God.

2. Thou shalt seek diligently the spirit, sympathy, courage, love, self-sacrifice and optimism that characterized the life work of Jesus, the Great Teacher.

3. Honor thy congregation on every occasion with thy best effort, with the most thoughtful and prayerful sermon in thy power.

4. Thou shalt not weary thine hearers with too lengthy messages.

5. Thou shalt not intentionally unfound a man's faith nor bring into question his Christian experience.

6. Thou shalt not plagiarize.

7. Thou shalt preach a high standard of holy living to which thou art thyself consistently striving.

8. Thou shalt recognize thy responsibility to thine hearers and seek in form of expression, in choice of illustration, and by every legitimate and worthy means to make the Gospel truth fascinating and vital.

9. Thou shalt urge a Gospel that calls for the "loving of God and men" with all the personality, including the will, the emotions and the intellect.

10. Thou shalt have a definite purpose for each sermon preached, with specific situations of particular people in mind, to offer solutions to their problems, to comfort and encourage, to stir unto thoughtfulness and conviction, to defend the right and to proclaim the fulness of the Gospel of Christ.

C. A. McPheeters, Sheridan, Indiana

The Vitamine of Eternal Life

REV. LLOYD C. WALTER, D.D., Kansas City, Kans.

(Born in Pennsylvania and reared in Iowa, a graduate of Parsons College and McCormick Seminary, Dr. Walter was one of the devoted young men to hear the call of the new West and give himself in missionary service in Oklahoma, growing up with that state as pastor at Enid and Okmulgee.)

Text: "I Am the Bread of Life." John 6:48.

"Vitamine" is a new word in the English language. It was coined ten years ago. The Standard Dictionary of 1915 does not list the word, and the last volume of the New International Encyclopedia, published the same year, has only twenty lines on the subject.

The term is used to denote certain recently discovered elements in our foods—elements which in addition to the well-known nutritive constituents have been found to be essential to growth, health and life. Certain diseases, it is believed, are caused by a lack of vitamins and are to be cured by supplying these vital elements. Scurvy is one of these; the Oriental disease, beri-beri, is caused by a too steady diet of polished rice; the vitamins are in the outer coat, which is removed in the polishing process. For a time pellagra was believed to be caused by a similar lack of vitamins.

Analogous to physical dietary ills are diseases of mind and soul resulting from deficiencies in mental and spiritual food. Man does not live by bread alone; there are hungers which are not satisfied by a laden dinner table. The spirit may be starved as well as the body. In these days of multiplied libraries, many magazines and the endless making of books, mental hunger is doubtless rather rare, though once it was common enough. Oftener the love of the beautiful suffers from defective nutrition. What a ministry of mercy is a park in a crowded city, where it breaks the monotony of congested streets, tenements and skyscrapers! A section of lower New York City was transformed morally by replacing some vile tenements with a little park. Jacob Riis told how in that same part of the city, through the distribution of wild flowers, the worst street became good and neighborly. An armful of daisies kept the peace better than a policeman's club.

But there are needs beyond the intellectual and the aesthetic. Mere knowledge will not satisfy. Lessing thought that greater happiness is to be found in the pursuit of truth than in its possession; Paul declared that he might have all knowledge and understand all mysteries, and yet be nothing. Neither does aesthetic taste supply any adequate moral stamina. The spiritual nature must be nourished as well as body, intellect and the sense of the beautiful. In the hours of deepest human experience, heart and flesh cry out for the living God, and as the deer longs for cooling streams when heated in the chase, so the soul tempted and tried, has longed

for God and his refreshing grace. Man is incurably religious, was the finding of Sabatier, the French psychologist. Many centuries before, Augustine had cried out, "O God, thou hast made us for thyself, and our souls find no rest until they rest in thee."

But because the spirit does not always make the same imperious demand as do the bodily appetites, because similar physical consequences do not immediately follow spiritual starvation, the souls of men often perish long years before their bodies are carried to the graveyard. Israel had food enough in the wilderness; they ate manna—bread from heaven. But that physical sustenance did not nourish the inmost life. They all died. Jesus said, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever." There are many kinds of food for the body; but except for the vitamins, they are all insufficient; there are many things on which the soul may feed for a time, yet starve in the end. There is one essential element: Jesus is the vitamine of eternal life; he is the bread which cometh down from heaven, that a man may eat thereof and not die.

I. This gospel truth is nothing new. Neither are vitamins anything new. We have merely discovered them recently. All unknowing, men have been eating vitamins ever since the creation. It is only that we have learned within a few years past how essential they are. Nineteen hundred years ago Jesus proclaimed himself the bread of life. Now and then we discover anew how indispensable he is to the best that is possible in human life. What a revelation of human need the war was! We had been assured that increasing culture, the intimacies of commerce, the mingling of nationalities through travel, the exchange of university professors, the safeguards of international law, the ratification of numerous arbitration treaties, and much else were assurances of peace. Sociologists sought to persuade us that sin is mostly a matter of environment or unfortunate heredity; give a man better sanitation and a new grandfather, and his regeneration would be practically accomplished; a pig if kept in a parlor, would cease to be piggish. Socialists proclaimed that the millenium was delayed only by an industrial system that permitted private property. Some surgeons seem to hold out the hope that original sin may be removed by a surgical operation. Foolish preachers blessed military service as a means of entire sanctification; the soldier was purified by his hardships, and death on the battlefield was tantamount to the sacrifice of Calvary. Yet a New York criminal, enlisting and being decorated for bravery, after the war returned to his haunts and habits of crime, meeting a criminal's death. And the war revealed that beneath a our veneer of civilization still lies much of the ferocity of the savage.

II. Nourishing indeed are many foods brought

to our tables; but except they contain the indispensable vitamins, they are at length insufficient to maintain life; excellent in many particulars are many of the remedies proposed for the amelioration of human life, but all of them are inadequate apart from the vitamin, Jesus Christ. Not so many months ago the premiers of the British Empire united in a declaration that in their judgment the Christian religion is the only sufficient hope of the stability of government and the preservation of international peace. Authorities in finance and commerce like Babson and the editor of the *Manufacturer's Record* have been warning the business world that religion is the only adequate security of investments and trade. Washington in his Farewell Address reminded our country that morality cannot be maintained apart from religion; that the sanctions of law, order and government rest upon a faith in Almighty God. "I am the bread of life," said Jesus. Though many substitutes are proposed, there is no equivalent for him. There is but one bread whereof a man may eat and not die.

Yet how hard it is for men to discover this! I doubt not that many a man has day after day eaten food deficient in the life-sustaining vitamins, yet felt his appetite quite satisfied. Only at length a growing listlessness, a lowered vitality, a decreased resistance to illness revealed that anything was wrong. Solomon doubtless long felt satisfied with the enterprises he undertook and found delight in mirth and music, in parks and palaces, in study and wisdom, in possessions and pleasures of every sort. But at last he looked on all the works his hands had wrought, and on all the labor he had labored to do; and behold, all was vanity and a striving after wind. The vitamin of eternal life was not in them.

III. Has anything been lacking in our moral and spiritual diet? What is the reason for the prevalence of lawlessness, the lightness with which marriage is entered into, the flimsy excuse upon which appeal for divorce is based, the glorification of crime on the picture screen, the excusing of compromised morals in literature and drama, the protest against a restful Sabbath, the attitude that the violator of the prohibitory law is somewhat

of a martyr defending the inalienable right of personal liberty—are not these evidence that some essentials have been omitted from our education in citizenship and morals? Let us recall that Jesus declared himself the "bread of life," not medicine. His gospel is not merely a remedial scheme; it is the sustenance of healthy life. "Christ is needful to us not only as sinners, he is needful to us as men."

The vitamins of wheat are found chiefly in the outer coats of the grain. White flour is deficient in vitamins, because the bran has been eliminated. Yet most people prefer the white bread. Have we not been dealing in somewhat similar fashion with the bread of life? We have chosen to accept the fine white flour of the moral teachings of Jesus, but not the vitamin-bearing coat of redemption through his blood. We have called him Teacher, but not Saviour. The doctrine of the cross is too rough and rugged for some dainty minds, and they have sifted it out. That the chastisement of our peace was upon him suggests something unpleasant about our spiritual condition. The offense of the cross has not ceased. But in the elimination of the vicarious character of our Lord's death, we eliminate the vitamin of the bread of life.

Vitamins are the source of physical vigor. The vitamin of eternal life is himself the source of the progressiveness of Christian peoples, "Praise God, I have a new mainspring," said a Hindu convert to Christ. Headland points out that our Anglo-Saxon ancestors were not the equals of the Chinese in civilization until Christianity came to them. "Lord, evermore give us this bread," we may well pray, with better understanding than that with which the people of Capernaum made request so long ago.

And how shall we partake of this vitamin of eternal life? By personal appropriation of Him, even as each one must eat for himself. Moreover, we derive our vitamins, not from an isolated supply, but from the ordinary food of every day, the Word, the sacraments and prayer. These means of grace become effectual for the salvation of those that by faith receive and diligently use them.

III Health and Recovery

Soul Prosperity

REV. B. F. BENJAMIN, D.D.

Text: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 1:2.

This epistle was written to one Gaius, who seems to have been a personal friend of the apostle and a man of wealth and influence. John expresses the warmest attachment for him and most earnest wishes for his temporal and spiritual welfare and happiness.

He commends him for strong attachment to the truth, for kindness shown toward members of the church of which he was a member, and for equal

kindness and gracious hospitality to some strangers who had gone forth either to preach to the heathen or upon some other good mission. John himself had written a letter to the church recommending these messengers, but owing to the adverse influence of one Diotrephes they had not been received. Under these circumstances Gaius himself had entertained them and aided them in their mission. Another member of the church, Demetrius, had also favored these messengers. The purpose of the epistle therefore, was to commend both Gaius and Demetrius for what

they had done. It seems also that these same messengers were now about to return to the church where Gaius was a member. John therefore sends this letter by them and recommends the men to Gaius' renewed attention.

The epistle teaches the duty of love for the truth, the supreme value of soul prosperity, the duty of Christian hospitality, the snare of loving pre-eminence in the church, the pleasure an honest Christian walk gives to other Christians, the harm of having one troublesome man in a church, and the helpful influence of having men of good report for character and love of truth.

John shows this good opinion of his friend—that his soul prospered. His good wish for him is that his body may prosper and be in health as well as his soul.

Soul prosperity is soul health. It is the greatest blessing this side of heaven. Even a soul may lose its health and become sick. Often soul disease, like the disease of the body, steals in unawares. A young girl became suddenly sick. The physician remarked that the disease had been working in her system for some time. Unless we are very watchful, soul unhealth may steal upon us in the same unexpected way. There are parallels between physical health and soul health that may prove helpful for us to keep acquainted with.

I. Notice, first, some of the symptoms of ill-health:

1. Low temperature. A lack of warmth and vitality, with pulse slow and weak, is always an unfavorable condition. So luke-warmness is always a bad sign. It is a bad sign for health. It is a bad sign in business. A man who displays it has little prospects of prosperity. It is a worse sign in religion, for a man who displays it can have no soul prosperity at all.

2. Another bad symptom is failing appetite. This is well known in the region of physical health. It ought to be as well known in the region of soul health. Lack of appetite for the study of God's Word, for the hearing of it preached, for Christian fellowship in the house of prayer, for conversation upon holy themes and things—these all indicate a failing of soul health.

3. Another unfavorable symptom is difficulty in breathing. It is just the same in soul health. "Prayer is the Christian's vital breath," and when prayer becomes an irksome duty the soul is very seriously diseased.

4. Another symptom is general lethargy. One may continue to drag himself through the forms of service, but when it becomes heavy and lifeless and constrained it is a sure sign of lack of soul health.

II. Notice now, some means of recovery and good health.

1. Seek good food. Some people become dyspeptic by imagining that certain foods do not agree with them, and so drop them one after another, until all the substantials are given up and they are trying to live on broth and knick-knacks. No wonder they thus become weak and sickly. Let those sick with soul disease seek spiritual food—Bible promises, gospel preaching,

and helpful instruction, and it will go a long way toward their recovery and health.

2. Breathe freely. Take good long draughts of the pure air of prayer. Return to your native air—the atmosphere of Calvary. The early stages of consumption can often be cured by taking large breaths, frequently inflating the lungs to their full capacity. Breathing fully and freely and frequently the atmosphere of prayer would cure most souls afflicted with ill-health.

3. But let none forget that another needed means to recovery is exercise. Shut a horse up in a stable for months without exercise and he will die. An English doctor told his rich invalid patient: "Go to work; live on sixpence a day and earn it." He knew that the man's main need was exercise. So in spiritual things; there is nothing like exercise to keep people warm and well.

The wise physician of souls might well prescribe for many sick Christians the exercise cure.

If you are sick, try good food, free breathing and much exercise as a means of recovery and continued soul prosperity.

We Specialize Exclusively In
ART AND MEMORIAL WINDOWS

Repair Work Correspondence Solicited
DECORATIVE ART GLASS COMPANY
713-715 W. Second St. Davenport, Iowa

Make Your Christmas Giving Count

Write for our Xmas catalogue (free) which is packed full of helpful gift suggestions.



Follow the
International
Sunday School
Lessons with our
1923

**Christian
Calendar**

Features
Sunday School
Lessons and
Daily Readings
Carefully
chosen text
for each day.

12 Beautiful
Engravings

Frontispiece:
Irlam Briggs'
Masterpiece

"In the Workshop
at Nazareth"

In Finest Color
Work Possible.

25 Cents Each
5 for \$1.00
25 for \$4.75
50 for \$9.00
100 for \$17.00

Ideal for
Christmas Gift.

Agents
Wanted
in every
Church

Most Acceptable from Pastors or Sunday
School Teachers to Their Congregations
or Classes.

EVANGELICAL PUBLISHERS, Inc.
857 College Ave. TORONTO, CANADA

Great Texts and Their Treatment

SERIES ON THE LORD'S PRAYER

VII. Lead Us Not Into Temptation

"And lead us not into temptation. Matt. 6:13.

Character would be valueless were it not for trial. The essence of this petition is not so much that God would prevent our having any testings as that he would lead us safely through any such as would make our perseverance not only difficult, but doubtful. A guide on the mountains leads the Alpine climber where dangers exist. The summit cannot otherwise be reached. In avoiding or conquering the danger, the traveler's skill, courage and endurance are both tested and improved. His health and manhood, as well as his enjoyment, are secured by being thus led where dangers abound. But the leader knows what path is practicable, what perils should be shunned, and is ever ready to lend a helping hand. Thus we desire our heavenly Guide to take us when we pray, "Lead us not into temptation."

I. This is, in the first place, the prayer of humility and self-distrust.

The language of the preceding petition is that of confessed guiltiness, while of this one it is of conscious weakness. The remembrance of past sins makes us dread the future, lest we fall into sin again. In the prayer, "Forgive us our debts," we pray that we may be delivered from the consequences of our sins; in the prayer, "Lead us not into temptation," we pray that we may be delivered from repeating our sins. We pray tremblingly, as those conscious of danger. We know that temptation is rife, that evil surrounds us on every hand, that our great enemy never sleeps, never lays aside his armor; we know our own weakness, and so, in the spirit of genuine humility and profoundest self-distrust, we lift up our souls to God in the prayer, "Lead us not into temptation," or, as the revised version more accurately expresses it, "Bring us not into temptation." But does God ever bring us into temptation? Is it not James who writes, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man?" The explanation lies, of course, in the two meanings of the word "temptation." It means to try, to prove, to test. It also means actual incitement, seduction, inducement, allurement in the direction of wrong-doing. In the first sense God does tempt us; he tries us as gold in the fire is tried; to make us purer and better. In the second sense he never tempts.

II. This is, secondly, the petition of a joyful acknowledgement of God's power to rescue us.

Coming to him for counsel he bids us watch and pray that we enter not into temptation. Coming to him for sympathy we find that he is touched with a feeling of our infirmities. Coming to him for might we find that we can, with Paul, do all things through Christ's strengthening us. He tells us through his own experience how to use

the sword of the Spirit, the Word of God, and overcome Satan. He gives us the shield of faith so that we are able to "quench all the fiery darts of the wicked one." He teaches us how to wield the weapon of "all-prayer," which sedulously plied brings us off conquerors and more than conquerors through him that loves us. Conscious of our weakness we readily, joyfully turn to God's strength for our help.

III. Lastly, this, like many other of the petitions, is a prayer of intercession for others. "Lead us not into temptation." "We look not merely for the nets spread out for our own feet, but at the whole field of travel to be passed, and the whole family in peril as they traverse it." This is a world-grasping prayer—a Christian brotherhood prayer. When we go to the throne we carry our temptable fellow-beings all with us.

It is a comfort to know that temptation unyielded to is not sin; that temptation is not peculiar to us as individuals; that Christ himself was tempted; that when we pray it is to one who is able to succor us.

Temptation, too, in the sense of a testing, is a necessary element of a life of probation; it is a useful discipline to brace our energies and increase our strength, and if rightly accepted it confirms our graces and proves a help on our way to heaven.

VIII. Our Father's Deliverance

"But deliver us from evil." Matt. 6:13.

In this petition we are taught to ask God to deliver us from the evil that is in the world, the evil that is within our own hearts, and above all from the "Evil One," the devil. We are conscious that so long as we are in the body we are constantly seeing, hearing, and feeling the presence of evil. It is about us and within us, and around us on every side. And we entreat him who alone can preserve us to be continually delivering us from its power.

I. The reality of sin.

Whatever debate there may be touching the origin of evil, there is and can be none about the existence of evil. The fact that evil is may be a mystery, but it is a tremendous reality. There is evil in the physical world, evil in the mental world, evil in the moral world, evil in the spiritual world. "Deliver us from evil." In view of the reality of evil, the prevalence of evil, and our need of deliverance from it, well might we all join in the petitions of the ancient Liturgy:

From all evil and mischief; from sin; from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

II. The ways of deliverance.

The petition may mean either of two different things. It may mean, Protect us from evil. As when the pestilence walketh in darkness or the arrow flieth at noonday and God shelters us from them. On the other hand, it may mean that we are in the very grip of evil or the Evil one, and we want God to rescue and release us. It may mean either, Let us not fall into the pit of distress, or pluck us out when we are in. It may be a request that God will keep us from sin, or, since we have sinned, that he will not let sin be our destruction. In fact, the petition carries both of these thoughts.

And there are at least three ways in which God may answer our petition. Sometimes he answers directly by restraints put upon Satan or demons or evil men. Sometimes he answers it by possibly unseen and unknown and yet direct providential deliverances. He frequently answers also by special grace imparted to enable his children to deliver themselves. We all realize that the great evil is sin. And he delivers even from that. "He that committeth sin is of the devil, for the devil sinneth from the beginning; but for this purpose the Son of God was manifested, that He might destroy the works of the devil." The Son of God knew that sin was the occasion of all the evil that is in the world, therefore he manifested himself, to put away sin by means of his sacrifice. He is our deliverer, freeing us from the guilt, the pollution, the power, and the penalty of sin. He delivers our wills from bondage, our judgments from perversion, our imaginations from falsehood, our instincts from sinful drifts, our affections from sinful lusts. He is of sin the "double cure," cleansing from its "guilt and power." In one word, he delivers us from evil, and deliverance from evil means that one blessed, happy supreme thing, Salvation.

III. That to which the prayer pledges us.

The prayer, "Deliver us from evil," is idler than the breath which utters it unless it means that we hate evil, that we will oppose it, and do pledge ourselves to the utmost to fight against it and strive in every way to expel it from the world. It is mockery to pray "Deliver us from evil," and then go on deliberately in evil. God's enemy becomes our enemy, God's cause becomes our cause, and we become laborers together with him in the purpose of the expulsion of evil from the world.

Prayer pledges us to practice. Asking God to help us pledges us to the trying to help ourselves. The faith that offers this petition is a practical thing and unites prayer and effort.

This prayer implies that we are living in a world in which is the presence of evil; that those who yield to it are under a sense of being in bondage to evil; that nothing less than the omnipotent arm of God can deliver us from this evil; that nothing can be satisfying to the petitioner but the absolute expulsion of evil from the world, and that he will ever strive to that end.

"For thine is the kingdom, and the power, and the glory, forever, Amen." Matt. 6:13.

It is well known that some of the oldest and best manuscripts do not contain these closing words. Others, and some very ancient ones, do. (See Margin of R. V.) We are content to follow the ages, analogy, and the seeming necessity for some such conclusion to the prayer, and therefore we use them. The Doxology. this closing sentence is called. It is an ascription of praise. All prayer should gather itself up and crown itself in praise. And that praise should be not so much for gifts and graces, though these deserve praise, as for what God himself is.

I. Thine is the kingdom.

In this we adore God as king universal in his own right over men, and angels, and all things. He is the blessed and only Potentate, the King of kings and Lord of lords. "Thine is the kingdom." That kingdom is everywhere about us, if we will notice it. That God is King over nature is written on the heavens above, on the earth beneath and in the waters under the earth—sometimes in autographs of love and beauty and sometimes in blood and fire and vapor of smoke. That God is King over men is shown by his authority over them. That he is King over saints and angels is shown by their willing service and subjection to him. Though he is our King, he is not acknowledged as such by all the sons of earth. If we are his subjects let us promote his dominion among our fellow-men. Let us defend every righteous cause, aid in every good undertaking, and promote with all our might every measure that will contribute to the speedy triumph of the things of God.

When the Spaniards were besieging Coligny in the little town of St. Quentin, they shot over the city walls a shower of arrows to which were attached little strips of parchment with promises meant to seduce from the allegiance the starving and fever-stricken inhabitants. Coligny thought it sufficient to take a piece of parchment and write on it the two words, *Regem habemus*, tie it to a javelin and hurl it into the Spanish camp.

The king of Coligny was the wretched Henry II, of France, yet the soldier was so loyal. Have we then no King? Is there no one for whom we can live loyally and battle bravely? Yes, Christ is our King. And shall we not throw ourselves heart and soul and body into his service? "Thine is the Kingdom." Let us defend his authority and labor to bring in his universal reign.

II. And the power.

Titles without power make authority ridiculous. But God is a God of power. The Scriptures are full of this truth. "God hath spoken once; twice have I heard this: that power belongeth unto God." So we ask God for nothing but what he is abundantly able to give—even far beyond our asking. "Thine is the power," then God can and will answer our prayers. "Thine is the power," then what we undertake, we undertake in his strength. "Thine is the power," then it is utmost folly to attempt to resist God's will or enter into any rebellious contest with him. "Thine is the power," then he is able to make all grace to abound toward us, bringing answer to our prayers and us safely to his presence at last.

III. And the glory.

The honor and glory of all the giving will redound to God, who himself is glorious. Answer our prayers, Lord, for it will extend thy kingdom—"Thine is the kingdom." Answer our prayers, Lord, for thou art able—"Thine is the power." Answer our prayers, Lord, for while ours shall be the good, thine shall be all the glory—"Thine is the glory."

IV. Forever.

All excellencies which are in God are in him forever. Earthly things are fleeting; spiritual things are "forever." Once when a king was being conducted in a splendid triumphal procession, in all the intoxication of human pride and glory, one of his most flattering courtiers asked him, "What is wanting to make this perfect?" With a sigh of discerning prophecy, the monarch replied, "*Continuance*." Yes, "forever" belongs only to what is divine in man. Continuance links itself only to those things which are God-given. His kingdom and power and glory are forever. Let us attach ourselves to him and share in these things.

V. Amen.

This word is the stamp of the sincerity with which our prayer is offered. It is a solemn and sacred word, meaning Truth or Reality. It is an asseveration of our sincerity. It is also a reminder that God is a God not of fantasies and shams, but of reality and of truth, so requiring us to be real and true. "Amen." So be it. May it be so. The word is a sort of condensation or re-utterance of the whole of the preceding prayer.

"The conclusion of the Lord's Prayer, which is, 'For thine is the kingdom, and the power, and the glory, forever, Amen,' teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing power, and glory to him: and in testimony of our desire and assurance to be heard, we say, 'Amen.'"—H.

CHRIST WANTS YOU

A touching incident has been told of a sixteen year old girl who was a chronic invalid, and whose mother was a pleasure loving woman who could not endure the idea of being much with her shut-in daughter. While the mother was traveling abroad in Italy, she remembered the coming birthday of her daughter, and sent her a rare and wonderful Italian vase. The trained nurse brought it to the

girl, saying that her mother had sent it so carefully that it came right on her birthday. After looking at its beauty for a moment the girl turned to the nurse and said: "Take it away, take it away. O, mother, mother, do not send me anything more; no books, no flowers, no vases, no pictures. Send me no more. I want you, you!" And that is what Christ wants. You. Today in thousands of pulpits he is saying through his messengers, "I do not want things, they belong to me already, the silver and gold, the cattle upon a thousand hills are all mine, I want your heart. Son, daughter, give me thy heart." Christ wants you. He wants your yielded heart, your confidence, your trust, your love. And he knows that if the heart is fully given, all else will follow.—Rev. F. W. A. Bosch, Springfield, Kentucky.

WHY I ATTEND THE PRAYER MEETINGS

Because—

1. It is a lifelong habit.
2. I enjoy every meeting.
3. Hebrews 10:25 enjoins attendance.
4. There we study the Scriptures and are taught by the Spirit.
5. There we present petitions and thanksgivings to our Father and he hears us.
6. For a little midweek hour I lay down the vexations and burdens of the day's work and rest upon the love and power that are mine for the taking.
7. From there I go out a little stronger, a little more patient, a little more loving, to meet life's hard hours.
8. I believe what Christ said in Matt. 18:20. He is present at every meeting.
10. There is a bond that binds those who gather week by week that is one of the great joys of life. They make an "inner circle" to which I love to belong.

One Who Attends.

The writer is Miss Sara F. Rice.

WISE COOLIDGE

A wise old owl lived in an oak,
The more he saw the less he spoke.
The less he spoke the more he heard,
Why can't we be like that old bird?

The above stanza, which hangs over the open fireplace in Vice-President Coolidge's home in Northampton, Mass., may answer the question why our Vice-President has had the name of "Sphinx" given him. He evidently is remembering the wise old owl in Washington, as well as when in Boston.

PERFECTLY EQUIPPED

At the back door a large and healthy looking individual has asked for "a little something to eat," and had been told that he might have it if he would work a while at the wood-pile. He shook his head mournfully.

"I've got the ague," he explained, "and my hand is so unsteady that I couldn't hit more'n one stick in seven."

"All right!" exclaimed the mistress of the house, "then shake those ashes for me."



Reverend B. F. West



New Philadelphia, Ohio

The Story of a Successful Pastor

Reverend West realized that a church has little influence on a community if the masses pass it by.

"Too often a successful pastor is pointed out as 'a lucky fellow.' Luck has but a small part in it. Communities do not take an active interest in a church by chance. The success of Reverend B. F. West, of New Philadelphia, Ohio, is an example.

Reverend West had been a firm believer in business methods in the church. He realized that to make progress a church must use progressive methods. He felt, as did Dr. Christian F. Reisner, Chairman Church Advertising Department, Associated Advertising Clubs of the World, who said:

"Jesus would not speak to empty seats if there was any legitimate way to fill them. Jesus performed miracles to draw the crowds to hear His message. The Pharisees quickly called Him a sensationalist. But the people heard Him and a world-revolutionizing movement was started."

Mr. West read an ad about the Parish Paper printed by the National Religious Press. A letter brought him the details of this co-operative plan and he instantly recognized it as filling the needs for church publicity. Shortly after starting the Parish Paper Idea in his church, Mr. West noticed a definite increase in attendance, greater activity among members, larger contributions. The change was so marked that at the end of the year Reverend B. F. West wrote us, summarizing his experience with the Parish Paper.

Makes Successful Pastor

"The Parish Paper increased the attendance in Sunday School and Church services during the

summer months when it is difficult to keep up attendance." . . . "keeps non-resident members informed of our work, they respond with their offerings;" "With increased attendance comes increase in free-will offerings." "The Parish Paper does not cost anything . . . we placed \$350.00 in a building fund for a new church . . . This is first year church Treasurer had \$50 left in the bank for next year." "Affords an opportunity to present good religious reading; creates interest, causes people to think about the church and talk of its progress."

Will Help You Succeed

Reverend West's experience is not unusual—it has been duplicated in hundreds of churches through the co-operation of the National Religious Press. The church paper has demonstrated its value in church publicity. What Rev. West has accomplished you can duplicate in your own church—without expense to you.

Your opportunity—NOW.

If you are sincerely interested in advancing the material and spiritual interests of your church you should read the story of "How the Rev. Nelson Succeeded." Send for it today. With it will be sent samples of the Parish Paper, and full information showing how you can use a church paper without costing you one penny; shows how you can inform the community of your activities, and get people talking about your church, your work and progress.

National Religious Press

Grand Rapids

Michigan

Simply fill in the accompanying coupon, tear off and mail. The story of "How The Rev. Nelson Succeeded" will inspire you to greater activity. Send for your copy today.

Use This Coupon

The National Religious Press

Grand Rapids Michigan.

Send me "How The Rev. Chas. Nelson Succeeded" and full particulars and samples of your Parish Paper, without obligating me in any way.

Name.....

Street.....

City.....State.....

Exp.—12-22

(Write plain)

The Preacher On "The Inside Outside Again"

My grandmother, mother, sister, sister-in-law, three aunts and myself were or are ministers' wives, and, eight years ago, having been long in the parsonage atmosphere, I became that somewhat uncommon figure—a woman pastor.

From my Yankee grandmother's day to this hour (three-fourths of a century), we have studied the large use of a small dollar, the refined use of all donations, new and old, and the covering and repairing of defects in neglected church properties, and we have become very skillful.

With one exception, we have reared families of from two to five children, and only one "black sheep" has spoiled our fair flock.

For many years the "night watches" which are believed by the lay brethren to be spent by parsonage dwellers in meditation upon beautiful Scripture texts, have for me been full of cheap food plans, a careful weighing of assets and liabilities, or the planning of one decent garment to be made from the donated ones which would survive a dye bath of harmonizing colors. By this care and a great amount of labor, I keep in school four youngsters who are usually honor students, and dressed well enough to have their places upon public programs without embarrassment. They are encouraged to have Christian Endeavor parties here at the parsonage that they may learn to entertain gracefully, and have a good time *without* cards and dancing. We have the books and magazines (including *The Expositor*) necessary in the development of a broad Christian home life, pay life insurance premiums and our "tenth" from an income of less than two thousand dollars—not all of that from the church.

From this necessary carefulness, our children have gained much. Our boys are good workers in school and any where they are employed for a few hours labor, and our daughters darn, cook, make their own clothes beautifully, and all are faithful to "mother's church."

Until recently, I have had great pride in our ability to get much out of little, but I am living in a town of unusual wealth, and find my salary (as large as this church has ever paid) wholly inadequate for much I should do as pastor of this church. And I read recently in a little parsonage story this paragraph which brought my personal feelings to a climax, "My brother and I shall go away from your old church and all churches forever for preachers' folks cannot ever have nice things like other folks. Brother had to pay the coal bill with ten dollars I made selling old clothes that had been donated to us, and he was to go to a college with that money."

Now I have a fair salary, as they reckon ministerial compensation these days, and it is paid monthly in advance, and if I had not so many children (two are all a preacher can rear in comfort, though the others are often well worth the mental labor stolen from one's sermons in order to make their rearing in decency a possibility),

I should not have a full appreciation of this pathetic little story.

Upon reading it, I went through the family closets and counted thirty garments made from donated, partly worn habiliments of folks of generous incomes, besides dyed, made overs of our own originally purchased as far back as 1914. We emptied forty spools of thread last year in a frantic effort, oftentimes, to keep in existence what should have been passed on to some foreign family in dire straits in a new country.

We ask our young men and women into the ministry. It means a surrender of worldly pleasures and ambitions, and should never become a financial prize, but should we require them to sacrifice self respect, and study birth control? We train them in college to love the beautiful, to be sensitive to discord, and then expect them to accept graciously and gratefully the cast off garments of folks who should send big checks instead. I'm not at all sure that we have not grossly misunderstood the text, "The meek shall inherit the earth." I am wondering if preachers have not led the church into its selfishness by their own lack of appreciation of the dignity of their calling. Why should movie people, professional ball players, business and vocational workers receive abundant or even absurd financial returns for time and talent, and the preacher struggle to maintain a high standard of living on the least possible income?

Some changes can be made. Ministers can more steadfastly with courtesy and service insist that the church is the great institution of the community. Without it, all else is worthless for eternity, and in the best things, for time as well. Maintaining one's local church in a style as good as that general in the better homes of the congregation, should not be charity nor gift but meeting financial obligations as real as taxes. One's gift to the preacher or contribution to the Home Missionary's box should be what one would give to any dear friend, and well worn clothing should be kept for the Society of Public Charity to use to its best advantage.

Millions of dollars are represented in my church membership, and is it right that a college trained man or woman with ability in music, public service and social helpfulness should minister to the minds and souls of these people for the same money paid to the day laborer whose work is almost wholly for his employer and himself?

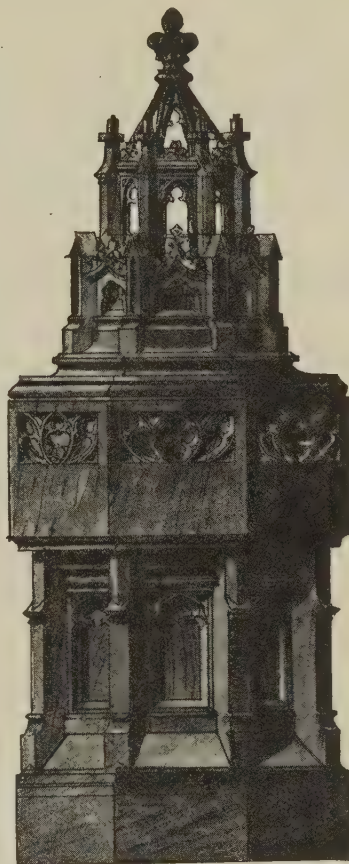
Oh! The ministry is the greatest work entrusted to man or woman even under present conditions, and I am truly grateful for the old clothes and countless favors which have made it possible for me to rear my family on the pittance paid, but a preacher can never grow to his full stature mentally nor spiritually when he cannot provide for his own family the common conveniences of this century, nor equip his study with the time savers and inspirational helps which he needs. He feels the handicap in his giving. If he can say instead of "I think this church should generously support

Built to the Line—

DESIGN is imagination visualized.

An artist, in his mind's eye, pictures a beautiful church, furnished in perfect harmony with the architectural scheme of the building.

The Woodworker's task is then to express this picture in material form—to "Build to the Line."



*Let us assist you in the creation of
furniture for your church, of unique,
distinctive and original design.*

The Theodor Kundtz Co.

2175 Elm Street
Cleveland

this worthy cause" as he slips a half dollar on the plate, "I've studied this thing. I know *we* should stand by. I have a ten dollar bill, what have you?"—he can do wonders for the church benevolences.

In this place are six resident pastors and a priest for fourteen hundred folks, including our rural population. When church members are uniform in love for God so they will overlook petty denominational differences, great religious bodies will refuse a pastor to a church which cannot or will not pay a fit salary, and put Missionary Aid where the preaching of Christ—not denominational interests calls.

Continual preaching, teaching and giving of the tithe will help on the new day, but we give most only where we love, so it all comes back to the great urge which is upon us to win men and women to love Him whom to serve is joy and peace and usefulness and all that is a linking of our human lives to the Divine. This is our message whether we wear our own or donated clothes, ride in a car or a wheel-barrow.

"Jesus is mighty to save!
From the uttermost unto the uttermost,
Jesus is mighty to Save!"

Building Up a Thoughtful Congregation

HILDA RICHMOND

Unfortunately every preacher has not had the advantage of teaching a few terms in a one-room school house in the country in early youth. Those who have been so favored know that it is the business of the teacher to hear classes recite from morning till the close of school, keep an eye on the study periods of the children not reciting and somehow build up a school that can keep to the work in hand in spite of confusion. He will fail utterly if somehow he does not help and encourage and inspire the boys and girls to shut out the endless recitations and center their minds on their own work. In short, the most important task of the country school teacher is to train his pupils in such habits of thought as will carry them through life able to fix their minds on important things and shut out unimportant ones. This largely explains why the boys and girls from the farms with few advantages in the way of school equipment and shorter school terms out-strip easily and permanently their city cousins.

There are congregations where practically every person follows the preacher in his train of thought through the worship and sermon, and others where nobody, apparently, is listening. The stained glass windows shut out sights of the outer world, but it is easy to see that the thoughts of the people in the pew are miles hence. Having never had it brought to their minds that they are there to think through the purpose of the worship, the music and the sermon, they frankly let their thought slump. A wealthy ship-builder once said he spent his mornings at church planning his next ship, but when Whitfield preached he could not lay a single plank. Whitfield compelled attention.

By a determined effort many preachers have built up their congregations in solid habits of thought and so have done much more for them than the members dream of. Reverence for God's house is emphasized, the benefits of worship are dwelt upon, the mission of song magnified until listeners feel that they are missing a vital part of the worship if they do not think both of words and tune when the choir renders the anthem and in the congregational singing. The duty and privilege of thinking out for themselves the suggestions of the sermon and all the other aids to

clear thinking are brought out by the preacher who knows the benefits of reverent attention to the service from beginning to end.

As in all things else educational, there are little helps that can be used to assist the congregation in fastening the mind to the subject in hand. A certain pastor used to say when the organist ended the voluntary: "We will now begin our worship by"—and go on with whatever was next in the order, but the organist objected and rightly. She said the voluntary was a part of the worship and not a cover for whispered conversation. It was somewhat of a shock to the preacher but he saw the point and began at once to educate his flock to be in their places reverent and attentive for the very first notes of the organ. Another pastor was reminded by a lay brother that it was easy to distract thought by such sayings as: "I received a copy of a paper from a brother in Los Angeles who left this church a year or two ago—" Instantly the members of the congregation began guessing who the brother was and why he had sent the paper. The incident he wished to relate would have been just as effective if he had said he read it in such and such a paper without scattering the thoughts of his listeners from the sermon. A little thing? Yes, but try it yourself some Sunday morning and see what it does. A certain pastor almost destroyed the spirit of prayer by mentioning "the brother who lies at the point of death," or the "family only this morning robbed of a loved one." At once people began to speculate and to whisper about the home or the person in trouble, those who knew the specific case passing the knowledge on to others, and those not knowing eager to discover who it was.

The wandering mind, the listless expression, the nodding brethren and the restless young people, what few there are in the congregation, furnish little inspiration to the preacher who has never learned to build up thoughtful habits in his congregation. For his own sake, if not for the good of the listeners or even for the effect of the Gospel message on their minds and lives, he should desire reverence and thoughtfulness. By shortening the introduction and throwing out at the very first some challenging statements, by



The Gift for all People.

Think of the joy you convey to someone when they receive one of these beautifully printed and bound OXFORD BIBLES. No matter whether the receiver is a child or an adult, their pleasure will be equally as great. And, better still, it is a happiness which lasts, for this gift has permanent value. Let your gift this year be one with a purpose.

*If you do not find listed here the style you want,
please send for a catalogue showing many others.*

Oxford Children's Bible

Contains 32 full-page illustrations and special helps for children. Clear type. French Morocco binding. Size $5\frac{3}{4} \times 3\frac{3}{4}$ inches.....No. 03327 \$3.00

Oxford Older Folks' Bible

With extra large type, excellent for older folks or those with impaired eyesight. Durable French Morocco binding. Size $9\frac{1}{4} \times 5\frac{3}{4}$ inches. No. 01608 5.55

Oxford S.S. Teacher's Bible

With 300 pages of teacher's helps. Printed in heavy, black-faced type. French Morocco binding. Size $7\frac{1}{4} \times 5$ inches. No. 04453 4.35

Scofield Reference Bible

A welcome gift to any Bible reader. Has helps on the pages where needed. Black-faced type. French Morocco binding. Size $7 \times 4\frac{1}{2}$ inches. No. 53 \$6.00

Oxford Pocket Bible

Clear, black-faced type Bible. Very compact and light. Printed on Oxford India paper. French Morocco binding. Size $5\frac{1}{8} \times 3\frac{3}{8} \times 5\frac{5}{8}$ inches. No. 0113x 3.50

Oxford Home Bible

An extra large type Bible, with 24 beautiful colored illustrations and Family Register. French Morocco binding. Size $9\frac{1}{4} \times 5\frac{3}{4}$ inches. No. 02608 6.25

Thumb Index at 50c. additional

..... DETACH HERE

Date.....

OXFORD UNIVERSITY PRESS *American Branch*
35 West 32nd St., New York

Please send me a copy of No. for which I enclose
..... Dollars.

Name

Street

City..... State.....

If unobtainable at your booksellers, please order direct.



subtle persuasion and reminders that worship depends upon thoughtfulness, by skillfully calling attention to the attentive hearers, by speaking of other congregations occasionally who derive little benefit from the worship because they have never trained their minds to grip the subject, and by every other legitimate means the preacher should be on the alert to cultivate the habit of thinking in his people. It isn't necessary to do something startling or to preach sensational things to gain a hearing, but it is necessary to cultivate reverence and quiet and the power to

concentrate the mind on spiritual things for the one hour or the hour and thirty minutes that constitute the period of morning and evening worship. The very atmosphere should be that of reverent thoughtfulness, so that outsiders will instinctively fall into the spirit of the occasion when they enter the church. It has been done and it can be done again, two facts that should inspire and urge on every preacher in the land to attain the elements without which worship will fail to accomplish its mission, and the sermon fall on heedless ears.

Divers Kinds of Tongues

Not My Voice, My Word, My Tongue, But His Voice, His Word, His Tongue

REV. RICHARD BRAUNSTEIN, Sharon, Conn.

Hamlet's is the perennially standard judgment on the futility of mere words when he exclaims, "Words, words, words." Words do not fill the hungry, clothe the naked, warm the cold or shelter the homeless. That is to say, mere words will not do it. "If a brother or sister be naked and destitute of daily food and one say unto them. Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" James, the practical, asks the question. To him there was divorcing faith and works, creed and deed, debate and doing. Words must be related to the truth of life. We may know religion just as the boy in school knows South America. He can show you where it is on the map but he has never been there. Ideas and ideals for which words are but symbols must be given the rich content of flesh and blood. The treasure is one thing. The earthen vessel wherein it is contained is another thing. The jewel box must not be mistaken for the jewel. While the mental process has its place in the formulating and classifying of doctrine, all statements of belief must be given the motive power of the heart for consummation and achievement. Matthew Arnold said, "Religion is morality touched by emotion; it is cold ethic heightened and kindled and lit by feeling." A greater than Matthew Arnold said, "If ye know these things, happy are ye if ye do them." The Word must become flesh. Doctrines must be incarnated. When we practice what we preach, the talker's trust declares a dividend. The poet paints with words and the painter speaks with works. The disciple of Jesus does both. He paints with words and speaks with works. The student of Jesus practices the art of Jesus while he is studying in the school of Jesus. The relation which began in Come, rests in Tarry, and results in Go.

Paul told the Corinthians that there are divers kinds of tongues. To enumerate them all at this time is an impossibility. There are all kinds of beliefs, messages, gospels, statements, interpretations and viewpoints. Some are good and others are not so good. The tongue of gossip, criticism,

ill-temper, slander, fault-finding, platitudes, and what not. But hear Paul: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." This is practically the same philosophy as that of the James. Paul and James, preachers of the Word, nevertheless believed in the practice of "living epistles" and "sermons in shoes." Their teaching is based on the concrete of immediate duty rather than on the abstract of a beautiful rhetoric. James and Paul speak of charity, love, good deeds. Jesus, their Master, never spoke of anything else. Among the many tongues that are so insistent and clamant, here we find one tongue that is sufficient, persuasive, wooing, winning. The Gospel is a love letter from God. It not only declares its love, but lavishes its love. There are divers kinds of tongues, but this is enough. To attempt the double-tongued method is to invite calamity. For comfort, counsel, consolation, courage, conviction, cogency and cogitation there is but one tongue, one word, one truth that promises results, for the gospel of the Word is insufficient without the deed of worth. The Gospel on the lip is beautiful but the Gospel of the life is better. Jesus was a great preacher but he was also the sermon. The thing that won disciples through the ages was the message plus the man. Without the Man we would never have had the message. Words as a rule are a meager diet, but the Word of God, incarnated in the works of men is sustaining and salutary. The Gospel that is preached must be a Gospel that is practiced. Jesus went about doing good. He gave the world a greater example of good deeds than fine words.

"The Lord hath given me the tongue of them that are taught that I should know how to sustain with words him that is weary." This is the equipment of the preacher and teacher.

At first the tongue of the disciple seems inadequate. Instance the disciples saying continually the things that were blundering. The tongue of the learner had so much to learn then. The tongue of the disciple has so much to learn now.

A Million Dollars

¶ The sole purpose of the Ministers Casualty Union has been to provide benefits for members disabled by sickness or accident, and for their beneficiaries in case of death. The total amount so disbursed has now exceeded \$1,250,000. This has gone to thousands of individuals, and the relief thus afforded them in times of need is beyond estimate.

¶ This winter we will pay from three to five hundred claims a month to ministers, their widows, and other beneficiaries. You may be among those who will need the service the Union renders. The cost of membership is nominal. The need of disability protection is urgent. Be prepared.

*Information gladly sent on request
from any active clergyman*

Ministers Casualty Union

490-495 Auditorium Building

Minneapolis, Minn.

INCORPORATED 1900

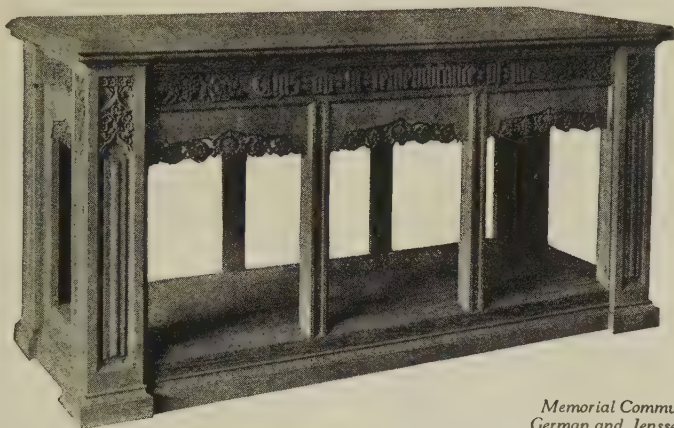
Present-day and well-meaning Christians do mix things. Christianity is so easy to understand. The rules and regulations of the Gospel are so simple in the fundamentals. Men elaborate creeds. They spin theories. They weave philosophies. They draft difficult doctrines. They build intricate theology. They create hair-splitting dogmas. They multiply denominations. Not that theology has not its place and function for classification and the association of facts in logical order and sequence. But in the last analysis, religion is God making himself known to man, while theology is only what man has said about that revelation. We can at least be thankful we recall that while men have never been as good as their religion, many have been better than their theology. The history of religion proves this contention without controversy. Religion, stripped from its verbal trappings, arguments, and Shibboleths, reduces itself to the fact that "God so loved the world that he gave his only begotten Son." Among the divers kinds of tongues, Love is the most potent. We are not Christians because we are theologians, but we are theologians because we are Christians. First flowers, then botany. But the world can get along without the botany of Christ if we will only give it the rose of Christ. First stars, then astronomy. But the world can get along without the astronomy of things of the faith if we will only give it the guidance of the Star of Bethlehem. First, the Word of God, then the Word made flesh. The word is an advantage but the Word made flesh, is a necessity. A child can grasp the love of God as it is revealed in the person of Christ and the language of the child is faith, believing where it can not see, trusting where it can not understand. Men do not believe in Jesus Christ because they are beaten in an argument. But they do respond to the beauty of a persistent love and the tenderness of a human interest. It is the strength and the clearness and the consistency of testimony that persuades men. The more complex things are the more disordered. The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father." More harness than horse impedes progress on the best of roads. Some machines have so many wheels and cogs that it requires an expert to keep them running smoothly. Sometimes a yoke of oxen is more efficient than a twin-six. The old method of setting copy often gives a clearer proof than the modern linotype. The grandfather clock in the ancestral hall never gave as much trouble as the time-piece of latest movement. Contrast the intricacies of the high mass with the simplicity of the Lord's Supper. The world is on fire and it does not seem apropos for the firemen to pause in convention for the discussion of the relative quality of different brands of rubber hose. The world is dying and practioners dare not tarry in clinic for analysis of the medicine.

We may become so engrossed in the letter of the law that we lose the beauty of its spirit. We are prone to strain at a gnat and swallow a camel. We may be expert in our pronouncement of the square deal and woefully ignore the ethics of the

market place. We may know what some critics have said about the Christ of history and know very little about the Jesus of the Gospel. We may read what some faddist said about the Son of God in relation to the social questions of the day and not read what the Son of God said about those same questions in his day. We may say certain things about Jesus at the same time ignoring all he says about himself. We may have an elaborate program for the other man and ask, "Lord, what shall this man do?" instead of asking, "Lord, what wilt thou have me to do?" We are prone to rest among the foothills of the mediocrities when we might ascend the mountains of the majestic. We are speaking the most monotonous prose when we might be uttering the sublimest poetry. If the Gospel worked in the First Century it will work in the Twentieth Century. The simplicities of the Gospel lead to the profundities of the Gospel, making a shining pathway from the study to the daily walk.

But we have a note of optimism to strike with-out which this dissertation on divers tongues would be useless. To realize inadequacy is to get ready for adequacy. To feel how little we know is a sure sign that we are willing to know more. To take stock of our shortcomings is to begin the accumulation of wisdom. The difficulty of the Pharisees was not that they knew so much but that they thought they knew it all. The great virtue of discipleship is the open mind. The one asset for promotion is the teachable spirit. The amount of learning never means so much as the desire to get more wisdom. "Not that I have already attained." Pressing toward the mark was Paul's aim. The interrogation point leads to the exclamation point. It is a sign of health when we dig and delve, ponder and meditate. A petrified forest is a curiosity not an ideal. The experiments of the future are based on the experiences of the past.

The experience of Moses in the desert is a case in point. Moses felt himself unprepared for the task to which he had been called. What great man does not feel the same hesitancy? Only fools step in where angels fear to tread. Said Moses, "O Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, for I am slow of speech and slow of tongue." But the answer was, "Who hath made a man's mouth or who maketh a man dumb, or deaf, or seeing or blind? Is it not I, the Lord? Now therefore, go and I will be thy mouth and teach thee what thou shalt speak." Isaiah, too, after the two-fold vision of God's holiness and the nation's sin cried. "Woe is me, for I am undone; because I am a man of unclean lips; for mine eyes hath seen the King, the Lord of Hosts." What a tragedy if this were all of the great seer's experience! Happily there is a climax. The seraphim touched his lips with the live coal and the prophet was able to deliver his manifesto of Jehovah-deliverance to the people. Jeremiah also, felt loath to accept his commission saying, "Ah, Lord Jehovah! behold I know not how to speak; for I am a child." And the answer was, "Say not, I am a child; for to whom-



*Memorial Communion Table
German and Jenssen, Architects*

Tributes That Live

A MEMORIAL carved in enduring wood placed in the living house of worship is a most fitting tribute to a deceased relative or friend. It is an eloquent expression on our part that here was one whose memory and influence we would not willingly let die.

Our Wood Carving Studios are devoted to the planning and creation of church fitments and church furniture. We are especially equipped to suggest and to carry out ideas suitable for memorials.

Correspondence is invited, and illustrated literature will be sent upon request.

The Wood Carving Studios of

American Seating Company

NEW YORK

675-119 West 40th St.

CHICAGO

1020 Lytton Bldg.

BOSTON

73-B Canal St.

soever I send thee shalt thou go and whatsoever I shall command thee, shalt thou speak." Jeremiah went forth and made history. The humility of a true prophet is also illustrated in the case of Amos, the herdman of Tekoa. "I was no prophet, neither was I a prophet's son, but I was a herdman and a dresser of sycamore trees and the Lord took me from following the flock and said unto me, Go, prophesy unto my people of Israel. Now therefore, hear thou the word of God." When we are sure that God has spoken to us for men we shall have no confusion of tongues in speaking to men for God.

And those whom Jesus chose, unlettered fishermen and tax-gatherers, and wholly inadequate were told to go forth and disciple all nations. They were told to go and they went. "And he said unto them." That settled it. "For it is not ye that speak but the spirit of your Father that speaketh in you." They were compelled men. They were urged by the Holy Spirit. They emptied themselves and made room in their hearts and minds for the Word of God. They were made captive for Jesus Christ's sake. They were the slaves of his Gospel. Obedience was their slogan. They were not men using the truth but the truth using men. They had nothing to say in the matter. When we forget our own tongues, close our ears to other voices, and employ the tongue of love and listen only to the voice of God we shall turn the world up-side-down. "Woe is me, if I preach not the Gospel." Not my gospel, but his Gospel. May we never be preachers of a gospel but always preachers of his Gospel! Not my voice, my word, my tongue, but his voice, his word, his tongue! Not my curricula of divinity as a means unto itself but as a means unto the divine end. Not my theology, sociology, psychology, eschatology and exegesis as the mere phylacteries of professionalism but as the adornments of the mantle of a prophet. Not my hermeneutics, homiletics, apologetics as a sign of my learning but as an evidence of my preparation for leading. Not the language of the school unless it assists me to speak the language of the soul.

"There is none like that, give it me." Thus spoke David when he saw the sword of Goliath. "Take the sword of the Spirit which is the word of God." Thus spoke Paul when he saw Jesus Christ. "There is none like that, give it me." Thus says the earnest preacher and teacher when they grasp the significance of their calling. There are divers kinds of tongues. There are many words. "The words that I speak unto you, they are spirit and they are life." These are the words above all words. They are the words of love. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." There's a reason. Love never gets tired, love never grows weary, love never wears out.

Talking cooks no rice.—Oriental.
 The best soldiers are not warlike.
 Marble is no less hard for being polished.
 Would you be clear-sighted? See yourself.

Motion Pictures Any Minister Would Approve

Today, with theatrical motion picture exchanges refusing to furnish films to churches, the dependability of our film library service is assuming even greater significance in the eyes of churches who appreciate the tremendous power in the silent sermon.

You will be pleased with our film libraries which are devoted entirely to providing clean, wholesome motion pictures to churches and schools. All are on non-inflammable Safety Standard stock approved for use without booth by the National Board of Fire Underwriters.

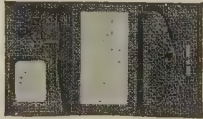
Ask for the Safety Cinema Catalog T your copy of "The Picture and the Pulpit" and a plan that brings Safety Standard motion pictures easily within the reach of the finances of your church.

UNITED PROJECTOR & FILM CORP.
 69 W. Mohawk Street
 BUFFALO, N. Y.

Write
 for
 this
 Book-
 let



It is
 free to
 Minis-
 ters



97c POSTPAID For the popular and well-known "Limited" Bill Fold and Pass Case

Made of genuine black leather and has seven useful pockets, currency pocket, full size, coin pocket, calendar pocket with twelve monthly calendars, window for pass, postage stamp pocket and two card pockets. Very useful and a big bargain. Any name stamped in Gold FREE. **97c Postpaid**

The "Limited Special," same style as above but leather lined, and, either black or brown leather, only **\$1.95 POSTPAID** with any name in Gold FREE.

Same style as the above, the "Limited De Luxe," made of beautiful soft calf leather. Very classy and will make a splendid gift. Any name in Gold FREE, for **\$2.98 postpaid**.

Postage Stamps Accepted.

Key Case Free with Orders of \$4.00 or more.
 Extra Gold Stamping - 30c per line, Lodge Emblems 45c

INTER-AMERICAN SUPPLY CO., Not Inc.
 Dept. SS 2 5034 W. Huron St., Chicago, Ill.

Prayer Meeting Department

THE MID-WEEK SERVICE PRAYER

I stand in silent darkness
And the heavy heart frames no words,
And spectral fears hover and flutter
Like the shades of ill-omened birds.

But I fold my hands in prayer,
The feeble childhands of mine,
And I lift them out of the darkness
And lay them, my Father, in Thine.

I know not whither or how, Lord,
Nor where the spirit-wind blows,
But I hear it move in the tree-tops
And whisper: "Thy Father knows."

And unworthy and humble and helpless,
I lift these childhands of mine
And lay them in confident silence,
My God and my Father, in Thine.
—Adolph Roeder.

* * *

I. LOST SECRETS AND AN OPEN SECRET

Scripture: Matt. 6:24—34.

Suggested Hymn: "In heavenly love abiding."—By Anna L. Waring.

Topic: Lost Secrets and An Open Secret.

Key Verse: "For I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11.

Memory Verse for the Week: "Godliness with contentment is great gain."—1 Tim. 6:6.

Forty years ago an Italian priest, named Luigi Taranti discovered a method of making stained glass, the coloring of which was declared to be equal to that made by the ancients, whose secret has been lost. Taranti abandoned holy orders and set to work to execute the hundreds of commissions he received, in the secrecy of his workshop at Ostia, near Rome. The finest stained glass windows in Italy were made by him, and he guarded his secret well, for when a year later, he was found dead of blood-poisoning set up by the pigments he employed, it was realized that he had carried the secret with him. The cleverest workmen were called in to examine the pigments, but they one and all failed to penetrate the dead man's secret.

The only man who has yet been successful in taking photographs in color was a martyr to his discovery, the secret of which is lost. Some years ago Dr. Herbert Franklin, of Chicago, submitted a number of colored photographs—of a somewhat crude nature it is true—to the leading American scientific institutions, and the encouragement he received was such that he built himself a laboratory, proof against the wiles of spies, at the cost of \$12,000, wherein to perfect his invention. In the preparation of his plates he used a charcoal fire, and one day when at work he omitted to open the ventilators, and was found asphyxiated. He had refrained from divulging his secret to anyone, and in consequence, although some partially finished plates that hid the secret remained, the way they were prepared is a problem that has baffled scientists to this day.

There are, indeed, many lost secrets; but it was not a loss secret but an open secret the Apostle Paul was writing about when he said, "I have learned, in whatsoever state I am, therewith to be content." "Godliness with contentment is great gain." Piety connected with a contented mind, a mind free from fret and worry and complaint at the allotment of Providence, a mind trustful and calm and satisfied with God's

will, this is the highest possible riches, the greatest gain. But we must remember that this is not something that comes to us in a natural way. It is indeed a secret to be learned. When Paul says that he had "learned" it, he means that he had "gotten into the secret of it." The exact meaning is that he had been initiated into it, by some sort of an experience, somewhat like a person joining a secret society. He used the exact Greek word denoting the celebrated and secret rites of initiation into the Eleusinian mysteries, required of Athenian citizens. Into the mystery of Christian contentment every citizen of Christ's kingdom should desire to be initiated. It was death to reveal one of those Eleusinian secrets; but this is an "open secret" into which every one may enter. Commercial secrets are sometimes kept, like the process of making kodak films, or for manufacturing Russia iron, but this secret is free to all—how to be rich without money—how to attain the wealth of Christian contentment.

I. First, get over the thought that simply to be rich is to be happy. There is, to be sure, no virtue in being poor, and it is a very convenient thing to have wealth; but there is no standard by which a man can conclude when he is really rich, and wealth in itself has no inherent power to make a single mortal of us happy.

II. Neither does happiness consist in fame and worldly honors as so many seem to think. "Uneasy lies the head that wears a crown." Goethe had wealth and genius, yet he says he never experienced five weeks of genuine pleasure. Burke said: "I would not give a peck of refuse wheat for all that men call fame."

III. Neither is happiness found in the pursuit of pleasure. Indeed, happiness sought is seldom found. Happiness sought for happiness' sake is never obtained. Happiness is found indirectly. If you seek happiness you will find it not. Do your duty in life and happiness will come of itself.

IV. What, then, is the secret of Christian contentment—of real happiness?

Make the least of your little lacks. A man of really good circumstances once said: "I look at what I have not and count myself unhappy. Others look at what I have and count me happy." Look at what you have, and make the least of your little lacks. Make the most of your little enjoyments. In this way you will get "the peace that springs from the large aggregate of little things." "Be content with such things as you have," says the apostle. That is, "Enter upon the enjoyment of your present blessings." Make the most of the enjoyments you have and do not worry about those you have not.

Do your best with your little duties. They contain the principle of true service; they are the makeup of the most of our lives, and by them we shall be judged at the last.

Make the least of your little lacks; make the most of your present enjoyments; do the best with your little duties, and then, lastly, "Trust in God and do the right." These are the open secrets to a happy life. It is a happy fact that while we cannot all be money rich we can all be millionaires of mind and of heart, of character and of faith, possessing that godliness which with contentment is great gain. May we be so supremely happy as to learn Paul's secret and come into this rich possession!

* * *

II. LAW-BREAKERS

For Scripture see Exposition.

Expository Notes

If you search the Pentateuch to find statements concerning the non-observance of the law of Jehovah, you find that Jehovah tells the children of Israel that if they will obey his voice and keep his covenant, they

shall be his own possession "above all peoples that are upon the face of the earth."—Deut. 7:6.

The people promptly replied, "All that Jehovah hath spoken will we do, and be obedient." Ex. 24:7. All the phrases are positive and not negative.

But when all is summed up in the last chapters of in Deuteronomy, Israel is told that if they "observe to do" Jehovah's commandments that wonderful blessings shall fall upon them, but if they will not, then terrible curses shall overtake them.—Deut. 28.

The relations between the law and the people are automatic in their action, self-acting. Obedience is followed by blessings; the consequences of disobedience are terrible penalties.

The Israelite historian relates that Ezra the scribe confessed that the Jews had forsaken the commandments of Jehovah and accordingly, invasion, conquest, and exile had come upon them.—Ezra 9:7, 10-15. The Psalmist connected cause and effect very concisely with his "if" and "then."—Psa. 89:30-32.

In the Scriptures our familiar term, "law-breakers," is turned into "covenant-breakers." When Paul would call his generation all the scathing names he could think of, he included "covenant breakers."—Rom. 1:29-31.

When he would come to closer quarters with his readers, when he changes from "they" to "you" and "thou," he talks of "breaking" and "a breaker" of the law. So the King James Version; in the American Revision the words are "transgression" and "transgressor" of the law.—Rom. 2:23, 25.

The certainty of fatal consequences of law-breaking was set before the Israelites by Moses, when he told them, "Be sure your sin will find you out." It was not the law that was injured, it was the man who was hurt.

Jesus made that clear to his disciples when he quoted the psalmist's saying about the discarded stone, which was later discovered to be the corner stone of the building. Then he added that "one who falls on this stone will be shattered, and whoever it falls upon will be crushed."—Matt. 21:44. Moffatt's translation. Talk not of a broken law, talk of the broken criminal.

One law, beyond reach, lies back of these other laws. It is the one Paul declared to the Galatians, when he said, "Make no mistake—God is not to be mocked—a man will reap just what he sows."—Gal. 6:7, Moffatt's translation.

A writer in The Living Church says concerning law-breakers:

We hear much about law-breaking in these days, but actually no one ever breaks the law. You can no more break the law than you can destroy sunlight! We may disobey or disregard the law, but break the law, never. The fact is, the law breaks us.

The convict in prison is not one who has broken the law. The moral degenerate is not one who has broken the law. The mental, physical, and moral wrecks, of a thousand generations, are not those who have broken the law. Rather they are those unfortunate souls whom the law has broken.

It is obvious that the law still stands as of old, and always will stand until repealed, amended, or abrogated. If men could really "break" the law, this would indeed be a chaotic and hopeless world. The law of compensation is, "Whatsoever a man soweth, that shall he also reap." The reapers are the sowers: and the law stands and will stand forever.

Nor can a citizen break the law of his state. The thousands of prisons in the land are filled not with law-breakers, but rather with the "law-broken." These are they who have gone up against the indestructible, and have gone to pieces on the rocks of the civil and criminal codes.

Again, the hospitals, also asylums and almshouses,

are full of the "law-broken." Those who have disregarded laws of health and hygiene, laws of thrift and industry, laws of decency and honor, these reap what they have sown, even to the third and fourth generation. "Be sure your sins will find you out," to shame, to smash, to destroy, and ruin you—long before you ever succeed in breaking the law, even to the extent of one jot or tittle!

Sins against the body make physical and mental wrecks. Sins against the soul and character make moral and spiritual wrecks. This is just as true as that sins against the public and the state make prisoners and convicts. The only way to be whole and wholesome, free and strong, is to abide by and obey the law. All the wreckage of history proves that law cannot and will not be broken.

No man ever broke the Ten Commandments, no, nor any one of this religio-moral decalogue. While millions have broken themselves to pieces on the first, the fourth, the sixth, the seventh, and eighth commandments in particular, this, the world's greatest moral code, still remains intact! We still have the Decalogue unimpaired, though centuries and ages have come and gone since they were first framed and codified. Live according to the laws of God and your better nature, and you need fear neither law nor man.

* * *

"Good morning!" cheerily called the minister as he passed the stonebreaker gazing disconsolately at the great pile of rock on which he had been working. "You have a good deal of work yet before you to get through." "Aye," replied he with hammer in hand, "them stone are like the Ten Commandments. You can go on breaking 'em, but you can't never get rid of 'em." And herein lies a sermon.—Northwestern Christian Advocate.

* * *

III. THE STAR IN THE EAST

Matt. 2:1-12; Psa. 72:8-15; Num. 24:17

Expository Notes

Legends, poetry, and paintings are clustered round this strange incident. It has ever been a fascinating story. We usually think of white-bearded, turbaned, dignified elderly men, mounted on slow and stately camels, with a background of strange happenings in the skies and behind all, the mysterious Orient. Legend has been busy with these men, making them three in number—from their gifts—calling them kings—from Psa. 72:10—saying that they represented the three divisions of the human race and came from three continents. Their visit to the infant "King of the Jews" has been a favorite subject with artists. It is curious that this title re-appears at the close of the Gospel story when the Roman soldiers in mockery hailed Jesus as "King of the Jews" and Pilate put that title on his cross.

Originally in the Orient the Magi were scholars of rank and position who studied the heavens with all the science known to their day. Later the term was applied in other countries to men who lived by their wits and tricks. See Acts 8:9-11.

In all ancient lands the appearances in the heavens were considered as connected with events on earth. The stars and meteors and comets typified earthly rulers. So changes in the heavens excited wonder and alarm upon the earth. Astronomy has revealed that there was a strange conjunction of the planets Jupiter and Saturn which were joined later by Mars, about the beginning of the Christian era. When Kepler observed this conjunction in 1604 A. D. he noticed also a variable star near, at first brilliant, then slowly waning. If such a phenomenon occurred then, it could not fail to be observed by the Oriental Magi.

It is a wonderful, expanding thought that the Lord

The CHRISTIAN CENTURY

A Journal of Religion

CHARLES CLAYTON MORRISON and
HERBERT L. WILLETT, Editors

Published Weekly Four Dollars a Year

Says Rev. Charles W. Gilkey: "No other religious journal has contributed, either to my thinking, preaching or living, anything like the wealth of guidance and inspiration that I find in *The Christian Century*."

Prof. Harry F. Ward: "I consider *The Christian Century* the most promising venture in the field of religious journalism in the English-speaking world."

Rev. Charles E. Jefferson: Wherever I go among men, east and west, I find they are reading your journal."

Pres. W. H. P. Faunce: "I read every paragraph in *The Christian Century* every week with constantly growing satisfaction. Here is a journal that puts first things first and leaves the petty things far out on the circumference."

Rev. Cornelius Woelfkin: "The *Christian Century* is the only publication which comes to my home which gets a reading straight through upon its arrival."

Dr. Sherwood Eddy: "Among the few journals that have stood for complete social justice and a full social gospel, *The Christian Century* holds a unique place."

Pres. Ozora S. Davis: "There are some things that a man cannot get along without in these days; *The Christian Century* is one of them. You are fearless and constructive and are leading the way."

Bishop Francis J. McConnell: "I regard *The Christian Century* as the greatest journalistic force working for social and international righteousness coming from any press of the *Christian Church*."

SOME NOTABLE CONTRIBUTORS:

Francis J. McConnell	John R. Ewers
William L. Stidger	Frederick F. Shannon
Charles E. Jefferson	Edgar De Witt Jones
Frederick W. Norwood	Joseph Ernest McAfee
William E. Barton	Lloyd C. Douglas
John R. Mott	Charles A. Ellwood
John M. Coulter	H. D. C. MacLachlan
Sherwood Eddy	Katherine Lee Bates
Ernest F. Tittle	Lynn Harold Hough
Robert E. Speer	Dean W. R. Inge
Albert Parker Fitch	Maude Royden
William Adams Brown	Edward Scribner Ames
Jane Addams	Orvis F. Jordan
Henry Churchill King	Shailer Mathews
Paul Hutchinson	Samuel McComb
John Spargo	Roger Babson
Harry Emerson Fosdick	Vida D. Scudder
Alva W. Taylor	Joseph Fort Newton
Rufus M. Jones	Cleland B. McAfee

Dr. John Dewey's

Criticism of China's Missionary Schools

appeared in the New Republic some months ago.

"American missionary education (in China) has failed," thus Dr. Dewey quotes a Chinese student, "to develop independent energetic thought and character among even its most distinguished graduates. It has produced rather a subservient intellectual type, one which is characterized as slavish."

Dr. Guy W. Sarvis

Professor of Economics and Sociology in the
University of Nanking

replies to Dr. Dewey's criticism in one of the most trenchant and informing articles on Christian educational ideals in China that has yet appeared.

"Many of us who are in missionary educational work in China are former students of Dr. Dewey or enthusiastic followers of his educational and philosophical doctrines. We believe he desires to aid China in every possible way. We do not understand why, on the basis of assumption and hearsay, he has used the weight of his influence to damage institutions which, with all their imperfections, are making possible the most important contribution of America to China."

Dr. Sarvis' reply will appear in a forthcoming issue of *The Christian Century*.

"CHRISTIANIZING PUBLIC OPINION"

By Samuel McCrea Cavert

The educational function of Christianity is not accomplished until the public opinion of the social order has itself been made Christian, so says Dr. Cavert in two articles about to appear in *The Christian Century*. These articles illuminate the concept of the social responsibility of the church.

"STUDIES IN SIN"

By H. D. C. MacLachlan

Using Tolstoi, Ibsen, Browning, Kipling, Bernard Shaw, Strindberg, Dostoevsky, and A. S. M. Hutchinson as his background, Dr. MacLachlan is now beginning a series of articles on such subjects as "The Sin Against the Holy Ghost," "Sin and Atonement," "The Sin of Immaturity," "The Sin of the Secret Wish," "Sinning at Long Range," "Second Hand Sinning," "Sin and Punishment," and "Sin and Social Conventions." This will be a remarkable interpretation of literature and a unique discussion of the modern conception of sin.

"CHRIST AND MODERN LIFE"

Running currently with all other good things, the editors will continue to discuss and interpret the social aspects of the Christian gospel. Editorials and articles on such themes as these will be appearing each week:

"Jesus and Modern Industrialism"
"Christianity and Modern Science"
"Is Modern Business Christian?"
"Christ Shows 'The Way Out' for the World"
"The Socialism That Is Christian"
"Christianity and Evolution"
"When Will the Kingdom Come?"
"The Future of the Community Church," etc. etc.

The Christian Century is distinguished by its candid discussion of living issues in the light of the mind of Christ.

Fill out one of these coupons and mail today. Extra postage outside U. S.

THE CHRISTIAN CENTURY, 508 S. Dearborn St., Chicago

Dear Sirs: Please enter my name (a new subscriber) for a year's subscription to *The Christian Century* at your regular rate of \$4.00 (ministers \$3.00). I will remit upon receipt of bill and you will please send me without extra charge a copy of "The Reconstruction of Religion," by Ellwood, or "The Crisis of the Churches," by Leighton Parks, or "The Creative Christianity," by George Cross, or "The Creative Christ," by Drown, or "Toward the Understanding of Jesus," by Simkovitch, or "What and Where Is God?" by Swain, or "The Mind in the Making," by Robinson.

Name -----

Address -----
The Expositor—12-22

THE CHRISTIAN CENTURY, 508 S. Dearborn St., Chicago

Dear Sirs: Enclosed please find \$1 for a twelve weeks' acquaintance subscription to *The Christian Century*.

Name -----

Address -----
(Use title "Rev." if a minister) The Expositor—12-22

of the Universe made the stars in their century cycles, his messengers to announce the coming of his Son to the earth.

Farrar says: "If astrology be ever so absurd, yet there is nothing absurd in the supposition that the Magi should be led to the truth, even through the gateways of delusion, if the spirit of sincerity and truth was in them. Saul, who, in seeking asses, found a kingdom, is but a type of many another seeker in many another age."

The Magi may have heard of the expectation of a great Ruler and Deliverer to come out of Judea, Num. 24:17, from the Jews of the Dispersion. No one with a great hope, possessed by a great belief, keeps it to himself alone.

One writer says that God adapts his methods to those he would reach. His message comes by different messengers. He spoke to the Jews in prophecies, to the shepherds by the angels, and to the Magi through planets or meteors.

In the Anglican church this event is commemorated by the feast of Epiphany, the "celebration of the manifestation of Christ to the Gentiles," observed on the sixth of January

* * *

THOUGHTS ON THE THEME

No distant, silent star beckons us, like them, to seek Christ. We have a more sure word of prophecy—a Bible, in which prophets and apostles conspire to bring us to the Saviour; his history is finished; we have not only his manger, but his cross, his tomb Judea, Samaria, Galilee are imprinted with his familiar footsteps; his resurrection and ascension, the gift of the Holy Ghost, the testimony and blood of martyrs, the conversion of souls already without number, all perform that office for us which that solitary star rendered to these wise men. But faith is not in proportion to the amount of evidence. "Prophets teach the Jews in vain; a silent star beckons the Gentiles; they arise and follow." Still he that seeketh findeth, if he seeks, like these wise men, with all the heart.—Nehemiah Adams.

In absence of all outward warrant for the act, in spite of the most unpromising appearances, they bow the knee before that distinguished infant, lower than it bent before the haughty Herod at Jerusalem; bow in adoration such as they never rendered to any earthly sovereign. And that act of worship over, they open their treasures and present to him their gifts: the gold, the frankincense, and the myrrh, the rarest products of the East; an offering such as any monarch might have had presented to him by the ambassadors from any foreign prince. When we take the whole course of these men's conduct into account; when we think of their long and perilous journey with no other object than the making of this single obeisance to the infant Redeemer of mankind; when we look at them standing unmoved amid all the discouragements of the Jewish metropolis; when we attend them on their solitary way to Bethlehem; when we stand by their side as beneath that lowly roof they silently worship and spread out their costly gifts—we cannot but regard their faith as in many of its features unparalleled in the gospel narrative; we cannot but place them in the front rank of that goodly company in whose acts the power and the triumph of a simple faith shine forth.—Hanna.

* * *

PLAN FOR OUR MEETING

The minister can add a new life and force to this story by having two persons read Longfellow's poem, "The Three Kings," and an extract from Ben Hur concerning the arrival of the Magi in Jerusalem. Be

A Series of Six Superbly Illustrated Lecture-Sermons of Unrivalled Popularity!

Thousands of pastors have given enthusiastic expressions of the pleasure and benefit which they and their people have found in this very unusual series of Sunday evening services.

Write at once for description of these and other worth-while illustrated lectures.

Write Display

Care New Idea Service System

Vinton

Iowa

Best Gift for Xmas My Revival Sermons

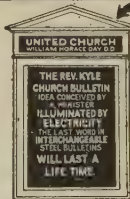


THAT HELPED ME WIN 20,000 SOULS

Now in book form. Cloth binding \$1.50 net. Postage must be added. Will also send parcel post, C. O. D.

Get them and use them.

Clyde Lee Fife Robinson, Ill.



CHURCH BULLETINS

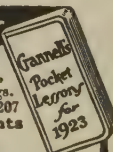
Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. H. E. Winters Specialty Company, Davenport, Ia.

Cranell's Pocket Lessons

Full Bible text for all the International Lessons for 1923, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 3/4 inches. 207 pages. Strong cloth binding, 35 cents

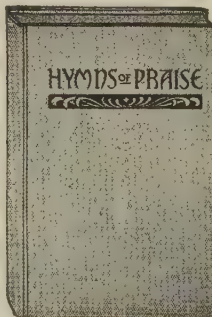
The Judson Press

1701-1703 Chestnut St., Philadelphia, Pa.



THE GREATEST SONG BOOK

Issued in 10 Years Is HYMNS OF PRAISE



Popular, high-priced copyrights only. Completely orchestrated. 288 pp. Large type-page. Send for sample. Ask for introductory prices.

5 Male Quartet Books

Over 100,000 sold

Sacred, 35c; Clover Leaf, 35c; Concert, 35c; Good Luck, 35c. Brotherhood hymns, 50c.

Favorite Solos

271 Nos. 320 pp. Culled from 300 books and 100 authors. Worth \$100 to singers.

12th edition—\$1.50

Ladies' Voices (Quartets)

Board Binding—50c

Hackleman Book-Music Co. Indianapolis Indiana

The International Standard Bible Encyclopaedia

16

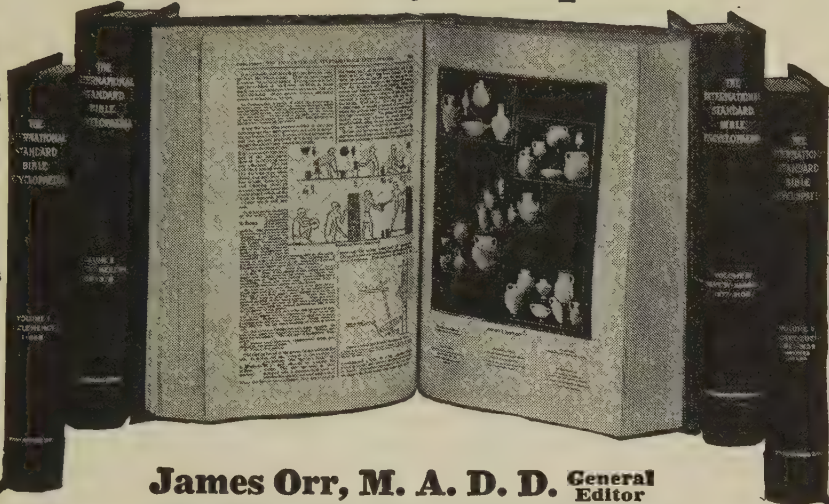
Page Maps
In Colors

32

Full Page
Illustrations

700

Illustrations
In All



5

Volumes

3541

Pages

Triumphant
Over All

James Orr, M. A. D. D. General Editor

Assisted by 200 Contributors

An Entirely New Work From Beginning to End

Opinions of Some Prominent Men

REV. NATHAN R. WOOD, Boston, Mass.
Dean Gordon Bible College

"Beyond question the best of its kind, leading one simply and clearly to the sources and handling its materials in a masterly manner."

CHARLES MARTIN, Wooster, Ohio
*Principal Florence H. Severance Training School,
Former Librarian of Princeton University.*

I have had great pleasure as a member of the Library Committee of the College in recommending the immediate purchase of a copy for the Library and I want to add a copy to my own working library.

REV. M. C. KYLE, St. Louis, Mo.
President Xenia Theological Seminary.

This encyclopaedia, if we take account of its character and completeness, stands in a class by itself. The best feature is that in its scholarship "speaks English."

REV. FINIS K. FARR, Cincinnati, Ohio
Professor in Lane Theological Seminary.

The I. S. B. E. far exceeds my expectations in beauty of mechanical production, fullness of titles, and completeness of treatment.

REV. BURTONS. EASTON, New York, N.Y.
Professor General Theological Seminary.

The completion of the I. S. B. E. is a great and triumphant undertaking of high rank. Many of the articles surpass any single monographs that have been written on their respective subjects and will certainly become classics.

Six Paramount Features of this Remarkable Work

Reliability This new Encyclopaedia accepts only established truth. It refuses to yield Scripture to unconfirmed theories. Frankly conservative, it builds up rather than pulls down.

Fairness Every phase of all subjects is treated; even both sides of disputed questions, often-times different contentions being upheld by different writers. Thus you may know all, and judge for yourself.

Completeness The Editors have striven to include everything to the message of the Word of God. Refer to this work for anything—ask it any question, and you will get an authoritative answer.

Readability The writers are scholarly men—recognized authorities; their knowledge is recorded in simple language which may be easily read and understood by everyone. Simplicity and clearness is the rule, not the exception.

Compactness The wealth of knowledge and information given by this work is confined within the covers of five convenient volumes. Easy to read, easy to handle; classified and indexed so as to be readily accessible. You cannot appreciate this remarkable work until you have it in your study.

Low Price In wealth of scholarship, skill in assembling the vast store of information, and excellence of printing, binding, illustrating, etc., this is the most valuable Biblical work yet the cost is small. **Sold to you for but \$1.00 down, and easy payments.**

32 Page Book Sent Free

This book gives you the names of contributors, sample pages, and detail description. Read what prominent men in all denominations say about this stupendous work. Time can no more render obsolete this work than the truth which it upholds. Write us for full particulars at once. Now is the time to act. Remember this work treats many more subjects than any Biblical Encyclopaedia or dictionary ever published.

THE HOWARD-SEVERANCE CO.

Dept. E. 12 Chicago, Ill.

Endorsed by All Leading Publications

THE CHRISTIAN HERALD

We believe that the International Standard Bible Encyclopaedia will be a welcome aid to Christian scholarship.

THE SUNDAY SCHOOL TIMES

There are notable features that make this Bible encyclopaedia stand absolutely alone in its field, and make it practically an indispensable work for all serious students of the Bible.

THE CHRISTIAN ENDEAVOR WORLD

At last we have what the Christian world has long desired, a Bible dictionary of the largest scope that is thoroughly sound in its views of the Scriptures.

THE CONTINENT (Presbyterian)

The I. S. B. E. can be commended heartily as the most comprehensive, scholarly and at the same time most conservative Bible dictionary yet issued in the English language.

CHRISTIAN STANDARD (Christian)

We shall hope to see this work in numerous ministerial studies, in many of our homes, and in all our schools, for constant and careful use.

THE HOWARD-SEVERANCE CO.

Dept. E. 12 Chicago, Ill.

Please send me at once your book and full particulars about the new International Standard Bible Encyclopaedia explaining your easy payment plan, etc.

Name

City

State

A PRACTICAL BOOK

The Community Church

By ALBERT C. ZUMBRUNNEN

Church leaders everywhere who are interested in the increasing importance of the community church in religious work will find much information and many valuable suggestions in this new volume. It describes fully the rise, types, and activities of community churches, and suggests their relation to the problem of securing denominational unity. It is illustrated with photographs and plans of existing and projected churches of this type.

"The first fact-book in the field, giving one just the information needed about the 'how' of community churches."—HENRY F. COPE, *General Secretary, The Religious Education Association.*

- - - - - Cloth \$1.50, postpaid \$1.60 - - - - -

THE UNIVERSITY OF CHICAGO PRESS

5823 ELLIS AVENUE

CHICAGO, ILLINOIS

sure they are good readers. The selection from Ben Hur must be carefully cut and combined to make a smooth story, not too long.

* * *

IV. ONE WITH A MESSAGE

Gen. 41:25-36; 1 Sam. 3:11-14; 2 K. 5:3; Acts 23:20-21.

Expository Notes

Our daily papers have recently been carrying the story of the belated recognition of a brave deed. Major Andrew S. Rowan, of San Francisco, a retired officer of the United States Army, receives the Distinguished Service Cross for his deed of twenty-four years ago, when, through difficulties and dangers, he carried an important message to Gen. Garcia, of the Cuban revolutionary army. His heroism and faithfulness were made widely known by Elbert Hubbard's famous booklet, "Carrying a Message to Garcia."

There are numerous instances in the Bible story of a messenger delivering a message, sometimes under conditions of difficulty and danger. We note four stories where the messenger is a youth, from a young man approaching thirty to a little girl.

Gen. 41:25-36. The great ruler of Egypt has dreamed two dreams. They were strange dreams and curiously alike. He saw seven fat cows come up out of the Nile, followed by seven lean cows. Then the lean cows ate up the fat cows! Again he dreamed and saw a stalk of wheat holding seven plump heads of wheat. Then appeared seven thin, blasted heads. And the latter swallowed the former!

Pharaoh was in a great fright at such dreams. At the recommendation of one of his officers, a young Hebrew in the state prison is sent for. After Pharaoh had related his dream Joseph says: (Gen. 41:25-36, beginning with the second clause, is read by a young man.)

The messenger here is attractively modest, verses 16 and 25. Many men are thoroughly convinced of the importance of their own part in any event; exceedingly jealous concerning their own reputation; greedy of fame. But modesty and self-abnegation, win admiration and influence. Joseph was a clear-headed man with business ability. Such are valuable men in both church and state, able to give wise advice as to the management of affairs.

1 Sam. 3:11-14. A messenger may be useful and have no hand in the message itself. A youth, probably not the little child of the artist's conception, is given a message of doom and judgment to rehearse. It is an embarrassing task. His only part is to repeat accurately and completely what he is told. In passing, we note that accuracy is a rare quality in a messenger.

Samuel has been called thrice by Jehovah, who at last pronounces this doom:

(1 Sam. 3:11-14, read by a boy in his 'teens.)

2 Kings 5:3. The marauding Syrians had taken captive a little Israelite maiden. She had been given to the wife of the Syrian general as a slave. They must have treated her kindly for she bore no ill will to them. When she learned that the general was a leper, she did not think, "Good enough for him! I am glad of it! Served him right!" There was no revenge in her mind. And she needed only to be passive, to keep silent. But this messenger is not sent by anyone. She originates the message herself. She goes to her mistress and says: (2 Kings 5:6, read by a girl in her early 'teens.)

A wonderful instance of returning good for evil.

Acts 23:20, 21. Paul had been rescued from a mob and taken to the Castle Antonia for his own safety and for future examination. The leaders of the mob were not to be balked of their prey, and they hastily devised a plan to kill him. But Paul's nephew overheard the

plot and got access to his uncle and told him. Paul asks a centurion to take the youth to the commander for he had news for his ear. The commander received the youth kindly and gave him a private interview. The youth told the chief captain: (Acts 23:20, 21, read by a boy in his later 'teens.)

On this youth and his message, Zion's Herald comments thus: "He hath a certain thing to tell him;" "who hath something to say unto thee"—here is a man with a message, not just a gossip, but a teller of worthwhile news. The colonel proceeded on the principle that "the man who wants to see me is the man I want to see." Moreover, it was in this case a young man with a message. Youth sometimes has things to say which it is well for older folks to hear. "Old men for counsel, young men for action"—but the elder cannot take wise counsel until he has felt the pulse of the generation following him.

Paul's nephew could not but speak that news which he had heard, and express the emotion of fear that was in him. Is this not true pre-eminently of the message of good news? Are not all, young and old, charged with a duty to declare this evangel?

And, without disparaging at all the work of the older men, it is the young man with a message who, perhaps we may say, must do the major part of the evangelizing.

Youth has visions (often distorted), zeal (frequently not according to knowledge), strength (sometimes overdrawn), courage (born often of ignorance of the real dangers of life), and effrontery, which is capable of being refined into a firm self-assurance. It lacks perspective, proportion, reverence, sympathy, experience, but—it has a message. The older men, who have burned their fingers handling the wood on the altars, too often have lost their message and outgrown their vision. So let the older man, like the grizzled centurion in Antonia, take the young man aside and talk with him; so let the churches utilize the fire of youth in promoting the foundations of faith.

* * *

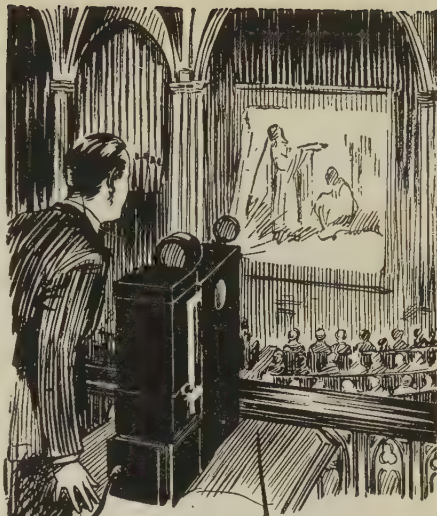
PLAN FOR OUR MEETING

The aim is to give a new interest to the Bible story, and to put a note of reality to the Bible, especially to the younger folk. They have heard it usually called by the unfamiliar word, Scripture, and have associated it with the pulpit and the public service, until it is more or less unreal. This method will help to put flesh and blood people in their minds back of the story. Let the minister talk of the relation between a message and the messenger, and give the introduction to each story. Let the plan be a surprise to the hearers. Do not announce that "George Brown will read what Joseph said to Pharaoh." But let the minister close his concise telling of the first part of the story by saying, "Then Joseph said to Pharaoh" and instantly the young man (who has been carefully coached beforehand, and has his Bible open at the proper chapter) rises in his place and begins with what Joseph said, the second clause of verse 25. After the reading the minister may comment briefly on the messenger and message, indicating where we may find a model for present-day action. So with the other three stories. Talk briefly. Don't make the service too long.

* * *

THREE KINDS OF CHURCH MEMBERS

There are three kinds of church members. The parishioner is your good and faithful person, present and active and generous. The pay-rishoner writes his annual check for church support. But he rarely goes. The parish-shunner is just that, in purse and person.



Endorsed by 10,000 Churches of every denomination

Occasionally we hear of some well meaning individual who objects to having stereopticon or moving pictures in his church.

If you know of such a person it might prove enlightening to give him some facts. Over 10,000 churches in America, including every denomination, report excellent results from the use of the moving picture outfit that they use. Suitable films and slides are readily available for Sunday school and young peoples work. Also for mission and bible study classes. And for clean wholesome entertainment. It doesn't require an expert to run a modern moving picture machine of good make. And the cost of securing and using an outfit need not prohibit even a very small church or church school from having one.

May we tell you about the many advantages and uses of the improved Acme S. V. E.—the only practical combined moving picture and stereopticon machine on the market? And about our special easy payment plan? The coupon below is for your convenience.

ACME MOTION PICTURE PROJECTOR COMPANY

806 W. Washington Blvd.
Chicago, Ill.



Acme Motion Picture Projector Co.

Religious Service Dept. 11

806 W. Washington Blvd., Chicago, Illinois
GENTLEMEN:—Without obligation on my part
please send me information as per above.

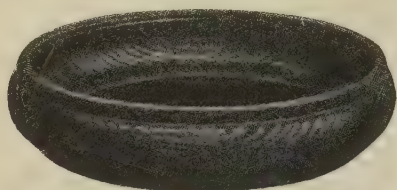
Name _____

Church Interested In _____

Address _____

P. O. _____

PASTOR: Someone in your congregation might wish to make a Christmas gift to the Church. Why not suggest some of these fine collection plates? Order them on approval. Don't send any money; see before you pay—that's our way.



New style collection plate. Designed with a view to securing capacity without adding to the size and weight. This result is obtained by the convex side which also tends to more securely hold the collection envelopes. Flange on bottom of plate permits stacking any number perfectly. You will be pleased with the design of this plate. Order as many as you need **On Approval**.

No. EX64 Collection Plate, quartered golden oak or walnut; nine inches extreme diameter; felt-lined bottom. Oak \$2.65; Walnut.....\$3.00

PRICES NET. POSTAGE PAID.

Other styles shown in our catalog. We can supply your every need in the line of Church furniture and furnishings.

A copy of our fine new catalog will be mailed free on request.

DeMoulin Bros. & Co.
Dept. 16 Greenville, Illinois

"A Great Bible Tool"

It indexes by topic and Bible text, the best one reads in books, and files clippings, almost automatically.

IT IS UNIQUE

No cards, no envelopes, no cabinets.

Unlike anything ever offered.

"There is nothing better than Wilson's Index."

—Sunday School Times

"Wilson's Index is a God-send."

—Christian Endeavor World

"We know of nothing better at any price."

—The Expositor

"We strongly advise the clergy to try it."

—The Canadian Churchman

"To be commended without reserve."

—The Continent (Presbyterian)

"It more than meets our needs."

—The Wesleyan Methodist

"Greatly superior to anything we have seen."

—St. Andrew's Cross (Episcopalian)

"A marvel of simplicity and completeness."

—The Standard (Baptist)

"We commend it without qualification."

—Westminster Teacher (Presbyterian)

"It combines everything and is the cheapest and most satisfactory in the end."—The King's Business (Bible Institute of Los Angeles)

Send for circulars

See Expositor, October 1922, page 40

WILSON INDEX COMPANY
Box E, East Haddam, Conn.

The Real Gift! A BOOK

Christmas Gift Booklets

The House of the Lord's Prayer

By AMOS R. WELLS

A review of the Lord's Prayer paralleling its structure with that of a house, with vestibule, living room, dining room, and so forth. The various chapters of this book have appeared from time to time in periodical form and have elicited so much favorable comment it was thought good to put them in a permanent volume.

Decorated paper cover in envelope:

70 pages, 40 cents, postpaid

It is uniform with our other inspirational booklets:

"Arithmetic of Friendship"

"Innkeeper of Bethlehem"

"Angel of God's Face"

Circular of these booklets sent (free) on request

Realism of the Highest Type

CHURCH STREET

Stories of American Village Life

By JEAN CARTER COCHRAN

Delightful sketches of a New Jersey village. Home life, neighbors, the church, and village characteristics are drawn by a master who knows the secret of touching the heart as well as compelling smiles and laughter. "I regard Miss Cochran's charming and refreshing portrayal of the finer side of American village life, which she has done with both sympathy and a fine sense of humor, as an effective antidote for 'Main Street.' Can I say more!"—Lawrence Abbott, the Editor of the Outlook.

Cloth, 240 pages, \$1.50, postpaid

A Chinese Romance

THE BELLS OF THE BLUE PAGODA

By JEAN CARTER COCHRAN

"I think this is the best story of life in China that has been put out thus far. A million copies of it should be read by the young people of America. It is true to life—to every phase of life you touch. Nothing is overdrawn. All the characters are true to what has happened in recent years; all the incidents are true to life."—Isaac Taylor Headland, author of "Chinese Mother Goose Rhymes," "Chinese Boy and Girl," "Court Life in Peking," lecturer on China.

Cloth, 288 pages, \$1.75, postpaid

Every Child Would Enjoy This Book

VERSES FOR CHILDREN

By CECIL TROUT BLANCKE

A fascinating collection of verses, jingles and rebuses, delightfully illustrated by the author. It will set the little brains to work and delight the lucky children repeatedly.

Jacket and Frontispiece in colors
Attractively Lined with Artistically
Designed Paper

Cloth, 80 pages, \$1.50, postpaid

Our Holiday and Gift Book Catalogue
Christmas 1922 sent on request (free)

**The Presbyterian Board of
Publication and Sabbath School Work**
(THE WESTMINSTER PRESS)

Headquarters: PHILADELPHIA, Witherspoon Bldg.
New York, 156 Fifth Ave. Nashville, 711 Church St.
Chicago, 125 N. Wabash Ave. St. Louis, 411 N. Tenth St.
Cincinnati, 420 Elm St. San Francisco, 278 Post St.
Atlanta (Colored), 200 Auburn Ave.
Pittsburgh, Granite Bldg., Sixth Ave. and Wood St.

Religious Review of Reviews

PERSONAL

The trustees of the American University at Beirut, Syria, announce the election of Rev. Bayard Dodge to the presidency to succeed the late Howard S. Bliss.

Mr. Dodge was graduated from Princeton in 1909 and from Union Theological Seminary in 1913. In September, 1913, he sailed for Beirut with the Bliss family to become the Young Men's Christian Association secretary at the university. He was married to Mary S. Bliss, the president's daughter, at Marquand House on February 12, 1914.

Mr. Dodge is the son of Cleveland H. Dodge, one of New York's greatest philanthropists, and the grandson of William E. Dodge, who was one of the original incorporators of the board of trustees of the American University of Beirut.

* * *

Albert D. Lasker, head of the United States Shipping Board, who has gained for himself considerable notoriety by setting aside the decision from one of the Departments of the Government and allowing ships floating the American flag to sell liquors contrary to the Eighteenth Amendment, was born in Germany and is a member of the American Jewish Committee. So there you are! In the person of this Shipping Board head, Germany and Jewry are united in defying the Constitution of the United States.—Central Methodist.

* * *

The First Victim of the World-War

The recent dedication by M. Poincare, the French premier, of the monument at Joncherey, in memory of the first victim of the World War, has brought to light the fact that it was a French Protestant whose memory has thus been perpetuated.

This victim of the war, who was killed the morning of August 2, 1914, thirty hours before the declaration of war by Germany, was Corporal Peugeot. Corporal Peugeot was a Protestant school teacher, a member of a well-known Protestant family in France.

The contribution of French Protestantism to the moral and spiritual life of France has been far beyond its numerical strength. The "Friendly Visitors," commissioned by the Federal Council of the Churches this summer, have commented especially upon the vitality and power of the French Protestant Churches and have urged the Council to continue its efforts to secure funds for assisting these churches which have suffered so heavily from the ravages of war.

* * *

James W. Kinnear, a lawyer of Pittsburgh, who died recently, was chairman of the Executive Committee of World's Sunday School Association. He was also actively engaged in the International, Pennsylvania State and Allegheny County Sunday School Associations. In his local school, the Emory M. E. of Pittsburgh, he was the efficient teacher of a large adult Bible class which numbered over 400 members.

* * *

The recent death of Rev. Dr. Reese P. Alsop, a prominent clergyman of the Protestant Episcopal Church, has deprived the American Bible Society of the chairman of its "Visions Committee."

* * *

NEWS

In 1920 Negroes were found in our great cities as follows:

New York City153,088

Philadelphia	134,098
Washington	109,976
Chicago	109,594
Baltimore	108,390
New Orleans	100,918
Saint Louis	69,603
Atlanta	62,747
Detroit	41,532

New York City has the largest Negro population of any city in the world. In the compact Harlem section of New York City, the Negro colony numbers about 130,000—in itself a city as large as Des Moines, Iowa, or Springfield, Mass.

* * *

Highland Park, Detroit, is to lose its Moslem mosque, the only shrine of the Islamic faith in North America. Constructed a year ago by Muhahhad Karoub, a wealthy and devout Moslem real estate man, the mosque has stood as the only outward symbol of Islam in the Western World. Dissension in the ranks of the followers of the prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate. He spent approximately \$55,000 in its construction; and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship." Mr. Karoub came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him independent.—Detroit News.

The Evangelical Association and the United Evangelical Church have been merged—or reunited—into The Evangelical Church, after a separation of thirty-one years.

* * *

The Trinitarian Congregational Church, New Bedford, Mass., had an Honor-Roll on exhibit, on which were the names of the church constituency who are voters and had registered. The pastor, F. H. von der Sump, thus appealed to his church: "Every member with a blank space indicates that a member of this church is not doing his duty—he has failed to register. Shall we make it 100 per cent?"

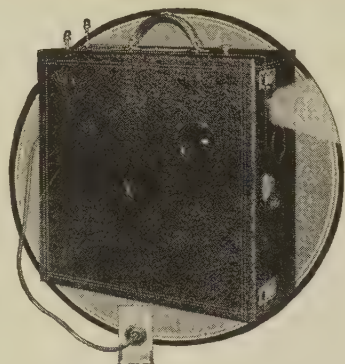
"This being done, will you see to it that you fulfill your obligation by voting on November 7th? Gilt stars will be placed before the name of every voter who has voted. During the war every person who failed to give an account of himself was dubbed a slacker. The days of peace require as conscientious citizenship as the days of war. Let us see to it that we are present or accounted for."

A suggestion for next election day.

* * *

The National Child Labor Committee has noticed that there is a misapprehension arising from the belief that the child labor amendment to the Federal Constitution is a Bill before Congress designed to limit or prohibit the employment of children under 18 years of age.

But a constitutional amendment is not equivalent



Fill the Empty Pews!

Are your Sunday evening congregations what they should be?

It takes more than the average program to bring out big attendances to Sunday evening services. Many progressive ministers have found the solution of this trouble in motion pictures. The experiences of some of these ministers have been collected in a little booklet "Motion Pictures in the Church," which we will be glad to send you without obligation.

The DeVry perfect portable projector should be in your Church. It operates from any electric light socket, projects standard film, assuring clear, flickerless pictures of theatre size and quality. If you are interested in this modern improvement, send us the attached coupon for information.

The De Vry Corporation

1258 Marianna St.

Chicago, Ill.

FREE BOOK

THE DE VRY CORPORATION

1258 Marianna Street

Chicago, Ill.

Gentlemen:—Please send me a copy of your booklet, "Motion Pictures in the Church." It is understood this places me under no obligation.

Name

Church

Address

City

to a legislative act; it only gives Congress the power to pass such acts as come within the limits set by the amendment. Thus, even though the amendment be incorporated into the Constitution, no change in the status of child labor, as far as the federal government is concerned, is possible until legislation based on the amendment is passed by Congress.

* * *

REFORM

The Continental and Commercial Trust and Savings Bank, Chicago, says:

Since the date on which National Prohibition went into effect the savings deposits of this bank have increased approximately \$10,000,000, or 30 per cent. There is no question but that prohibition has contributed very substantially to the increase in savings in the United States and therefore has been of great economic value to the country.—John Jay Abbott, Vice-President.

* * *

The Association Against the Prohibition Amendment recently sent out a questionnaire to labor bodies as to prohibition. The Union Labor Bulletin of Newark, N. J., replies as follows:

"1. We favor prohibition.

"2. We do not favor interference with the Eighteenth Amendment, nor its repeal.

"3. We favor absolute annihilation of the saloon where it may serve to prostitute the morals of the region to which it caters.

"4. We condemn the sale of light wines or beers with meals in restaurants or hotels.

"5. We disapprove of the sale of light wines or beers for consumption anywhere.

"6. Our employees have increased their efficiency 100 per cent because of prohibition.

"7. We cannot encourage anyone to join your association."

* * *

Great Britain, despite its post-war difficulties, is spending two billion dollars annually for drink and the French are wasting thirteen billion francs (estimated) on alcoholic liquors.

And they want us to cancel their war debts to us!

* * *

Prohibition in America is solely attributed in the foreign press to the desire to get rid of the saloon. Attention is called to the fact that there is no saloon in Europe. The American saloon was a bad institution, but it was nothing like so evil in its effects as the British public houses or the continental drinking custom. If we had to choose between the saloon, which is a man's institution, and the public house which debauches almost as many women as men, we would choose the saloon.—Deets Pickett.

* * *

The average drink of whiskey, the average drink of wine, and the average drink of beer contain just about the same amount of alcohol.

* * *

The enforcement of the law in our large cities is made difficult by business men, club men, certain professional men, and other men of similar classes, who, because they like their own beer and wine occasionally, oppose Prohibition. These men are willing that the liquor interests should corrupt our politics, that the moral atmosphere of the poorer quarters of our cities should be poisoned in order that they may have what they are pleased to call personal liberty as to the use of alcoholic liquors. This class of men have most to lose by the spirit of lawlessness which they encourage and are themselves guilty of.—Thomas M. Balliet (former professor in N. Y. University.)

Director J. E. Russell, of Ohio, says that since September, 1921, there has been imposed \$600,000 in fines and assessment made of internal revenue taxes in the amount of \$2,375,404.

Penalties assessed for violation of prohibition laws in Arkansas during the past year amounted to more than a million and a half dollars, according to the report of State Prohibition Director Thad W. Rowden, of Arkansas.

* * *

The Literary Digest has concluded its poll on prohibition. It received only nine hundred thousand replies to ten million queries. Whether or not the organized anti-prohibition interests "dumped" half of these replies, no one knows. However, as a chance proposition we would say it's just about a million to one.

* * *

Before the new immigration law went into effect, 60 per cent of the immigrants were Roman Catholics, but now in a period of nine months 21,000 English, 10,000 Scotch and 11,000 Scandinavians came into the United States.

* * *

Before going to England and thence to New Zealand, William E. (Pussyfoot) Johnson said:

"I will not ride on American bootleg steamers. I will, instead, take the British steamer Scythia. I don't regard such ships as being safe to travel on. The managers of the United States Shipping Board spent much money advertising in American newspapers appealing to Americans to ride on their ships for patriotic reasons and then more money in European newspapers appealing to Europeans to ride on American ships because there is plenty of booze on board. I don't know what these shipping board folks could do to make America more ridiculous in the eyes of the world."

* * *

Dr. J. A. L. Waddell, in his address as retiring president of the American Academy of Engineers in 1918, said, "While the efforts of certain scientists to prohibit the use of tobacco have proved a failure, as far as the populace is concerned, they have convinced thinking men that the effect of nicotine on the system is to reduce materially one's mental acumen; consequently a very large percentage of the scientists and engineers of today do not use the weed."

Dr. Wm. Mayo, the eminent surgeon, on one occasion when entertaining a company of surgeons in his home, remarked: "It is customary as we all know, to pass around cigars after dinner, but I shall not do it. I do not smoke and I do not approve of smoking. If you will notice, you will see that the practise is going out among the ablest surgeons, the *men at the top*. No surgeon can afford to smoke."—Will H. Brown.

* * *

The Problem of Youth

Doubtless the youth of the land are more unconventional than wicked. Nevertheless the court records show unmistakably that there has been an increase of tragedy among the young people. This subject is studied by the National Congress of Mothers and Parent-Teacher Associations, which includes a large proportion of the mothers of the land, a hundred thousand having been added to the membership during the past year. In a recent meeting some aims were formulated in relation to current evils. Among these the first mentioned is a reform in dress. Much more significant, however, is the determination of the mothers to open up their own homes for recreation. This strikes at the root of the evil, for the home has abdicated its old-time function of serving the recrea-

NEAR EAST RELIEF

151 Fifth Avenue
NEW YORK

Dear Pastor:

Not since the days of the Apostle Paul has the Christian Church had as great an opportunity in Bible Lands, as it has today.

The blood of a million martyrs has sanctified these lands anew during the past five years. A disproportionately large number of the survivors are orphaned children, who, if saved, will be the future leaders of a new Near East.

Over one hundred thousand of these children are being cared for under the American flag. They are for the most part in Russian Armenia, Syria, Palestine, Greece and elsewhere, beyond the reach of the Nationalist Army and safe from further atrocities. Some of our workers have been martyred, but the children have been saved. We must not desert them now.

The hundred thousand who have been rescued must be sustained, and another hundred thousand clamor at our gates for admission. To withhold the money that is needed for the continuance of this work is practically to refuse the Master's entreaty, "Suffer little children, and forbid them not, to come unto me."

I earnestly request every Pastor to arrange an adequate presentation of this cause by himself or visiting speakers. In many places, he will co-operate in the community campaigns. Where this is not done, the presentation can be made, preferably at the Christmas season, or on the date appointed by the denomination.

The Pastor is always the best friend of children in distress. He is also usually the key man in presenting any worthy cause. I shall feel happy for the destitute children of Armenia and Syria when the Pastor understands the far-reaching significance of our work, and the necessity for its continued support beyond occasional emergencies.

God grant that Christian America may not be disobedient to the heavenly vision.

Cordially yours,

(Signed) C. V. Vickrey,

General Secretary

Mr. Preacher

Try Moving Pictures in your church work practically without expense by

Our New Co-operative Plan

We furnish Machine, Screen and the Cream of Religious, Educational, Clean Comedy and Entertainment programs under this new plan.

Write us today.

PILGRIM PHOTOPLAY EXCHANGE

742 South Wabash Ave.

CHICAGO, ILL.

455 GREAT TEXTS OF THE BIBLE

topically outlined in
WYTHE'S "PULPIT GERMS"
sent postpaid for \$1.60

Send for our list of "Religious Hand-Books"

J. B. LIPPINCOTT COMPANY

227 South 6th St.

Philadelphia, Pa.

\$100 FOR YOUR CHURCH

Could your church use \$100.00? Is there a debt to be paid or is money needed for some special purpose? McCall's has a plan by which more than ten thousand churches have been financially aided. Your church, too, may receive \$100.00 by this plan. Write today for complete details. Address

Box 151

McCALL'S MAGAZINE

248 West 37th STREET

NEW YORK, N. Y.

tional needs of young people. The movie show, the ice-cream parlor and the public dance have seemed to make it unnecessary to direct recreation in the smaller groups. If it is wisely done, the home groups will get better recreation than those who herd in the crowds. The determination to have less dancing and more outdoor recreation is also an indication of wise consideration on the part of these Christian mothers. Among the resolutions passed is one against fraternities and sororities in high schools. In many states these are made illegal by public regulation, but wherever they are allowed, grave abuses are sure to come. The mothers insist that young people going out at night to a place of amusement shall be accompanied by an older person. This will probably be resisted more by independent American youth than any other of the new ideas, but every one of the older societies of earth have found just such a regulation necessary for the welfare of adolescents.—Christian Century.

* * *

GENERAL

Correct Use of the Title "Reverend"

I have not been able to understand why people who use good English in other respects refer to "the Rev. Mr. Brown" as "Rev. Brown." It seems to me this is a habit in incorrect usage that is waxing instead of waning in Lutheran circles.—K. S. C.

Good usage does not sanction the placing of *Reverend* immediately before a minister's surname or *Honorable* before a statesman's surname; as, for instance, *Reverend Brown* or *Honorable Brown*. It would, however, be good form to say Reverend George Brown or Honorable George Brown. Reverend Mr. Brown or Reverend Dr. Brown would be correct.

Reverend (or *Honorable*) is an adjective and not, strictly speaking, a title, such as Mr., Dr., Col., Judge, etc., which are nouns; and as an adjective it qualifies and makes specific the title proper (Mr., Dr.) when immediately followed by the surname. At least, this is accepted usage.—The Lutheran.

* * *

Our comrade, Dr. Harris, editor of the Baltimore Southern Methodist, has turned his guns on that pet abomination of the callow reporter and the careless city editor, "Rev. Jones." More power to him. Already the Baltimore Sun has made confession and reformed. Dr. Harris declares that if any Methodist paper perpetrates this barbarism, its editor shall be tried at the next meeting of the Methodist Press Association, charged with murder of the king's English.—St. Louis Christian Advocate.

(But the preachers themselves say it! We have heard them.)

* * *

The great majority of younger women are realizing today that if a change is to be made, if we are to get nearer a single moral standard, it is for women to bring this about. So long as mothers shut their eyes to the moral failings of eligible husbands for their daughters, or to the wild oats of a favorite son, men will accept the present state of affairs. If girls asked of their lovers the cleanness that is asked of themselves, if the woman who would never think of inviting immoral women to her house would refrain from inviting immoral men, there would be a definite impetus to cleaner morals. If women expected more of men they, too, would do the same.—Lady Astor.

Pass this on to the women.

* * *

A writer in *The Lutheran* thus gives his views on the much-discussed church unity:

The essentials of unity. According to Lutheran standards these essentials are: an acknowledgment of the Church as the mystical Body of Christ; a faithful use of the Word and sacraments under the guidance

ROTSPEED

STENCIL DUPLICATOR

Does All Church Printing
Calendars, Bulletins, Announcements
Letters, Programs — Prints 75
Copies a minute at
Only 20¢ per 1000

**FREE
TRIAL**

only \$3.50
DOWN

This Is A Special Offer to Churches

FOR a cash payment of only \$3.50 we will send *now* to any church a complete Rotospeed Stencil Duplicator. Think of it! Only \$3.50 will place at your service a machine that will do *all* of your church printing —and do it easily, quickly and at a very small expense.

Our special plan of easy time payments puts Rotospeed within immediate reach of every church.

What It Does

Your church needs bulletins, announcements, letters and postcards, programs and tickets. Printed in the ordinary way these things are expensive. And then printing takes time and trouble. But with Rotospeed you can get them out quickly and easily. The cost is very low.

Easy to Operate

Anyone can operate a Rotospeed Stencil Duplicator. It reproduces anything that can be handwritten, typewritten, drawn or ruled. Just write or draw on the Rotospeed

Stencil, attach stencil and turn the handle. 75 Copies a minute at only 20 cents a thousand.

Ideas for Church Work

A great many churches have sent us samples of Rotospeed printing that they have used to increase attendance and donations—stimulate all forms of church activity. We'll send you these samples. You can use them.

Try It Free

You pay only \$3.50 down for Rotospeed, the balance to be paid in easy monthly installments. And if you are not satisfied you can return the machine and your \$3.50 will be promptly refunded. Write now for complete information and samples, or enclose \$3.50 and we will send the Rotospeed outfit immediately.

THE ROTOSPEED CO.

661 E. Third St.

Dayton, Ohio

CUT OUT AND MAIL!

Check whether you want further information or Rotospeed outfit.

THE ROTOSPEED CO.

661 E. Third St., Dayton, Ohio.

☐ Please send me descriptive booklet, samples of Rotospeed work and details of easy payment plan.
☐ I enclose \$3.50. Please ship Rotospeed outfit immediately.

Name _____

Address _____

*Mail
This
Coupon!*

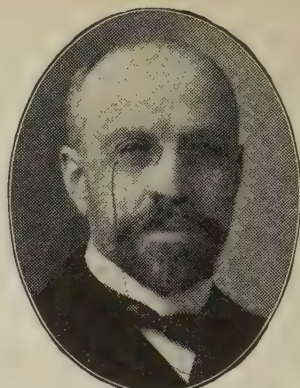
These are just a few samples of Rotospeed work that other churches have used with great success. We will gladly send the complete set.

Travel with Dr. Gray in The Moody Bible Institute Monthly for 13 Months for only \$2.00

By subscribing now you may secure the December number and all of 1923, for the regular subscription price of only \$2.00.

One subscriber (an invalid) says: "I like the Monthly, and I can hardly wait till it comes. Its reading matter is so uplifting that I feel myself next to heaven as I read it through, it is so inspiring."

A missionary says: "It seems to me the M. B. I. Monthly is growing in interest and helpfulness, and I cannot forbear a few words of appreciation."



REV. JAMES M. GRAY, D. D.
Editor

THE NOVEMBER NUMBER CONTAINS the following: Dr. Dixon in China; In the Glow of Revival Enthusiasm, Joseph W. Kemp; The Print of the Nails in Us, Gordon B. Watt; Up Against the Heart of East London, John Weaver Weddell; Pastor Philpott Replies to an Open Letter; The Truth About the Christian Reformed church, Jacoba G. Tibma; The Deadline of Doctrine Around the Church (An answer by Dr. Gray to Dr. Fosdick's sermon "Shall the Fundamentalists Win?")

THE DECEMBER NUMBER WILL CONTAIN: The Importance of Faith in the Divine-Human Personality of Christ, James M. Gray; The Spread of Christianity Is a Greater Miracle Than Its Start, Philip Mauro; Age of the Bible Told by the Foreign Words It Contains, Robert Dick Wilson; An Interesting Journey on the Field of Armageddon, A. W. Payne; In the Track of Revival Fires; Joseph W. Kemp; What Thinking Men Go to Church to Hear, by the Editor of the Manufacturers' Record. There will also be a group of interesting editorial notes on current themes, religious, scientific, and political.

THE MOODY BIBLE INSTITUTE MONTHLY

\$2.00 A YEAR—3 MONTHS, 50 CENTS

140 INSTITUTE PLACE

CHICAGO, ILL.

of the Holy Spirit, in whatever community of believers this Body of Christ is manifested; and the recognition of the principle that the same rites and ceremonies, instituted by men, need not be everywhere observed. The feverish anxiety displayed in recent movements toward Church union would indicate lack of conviction as to these essentials. Many of their leaders seem to think that there can never be any Church unity apart from organization. That is Romanism in a new dress. Never did Romanist bow more abjectly before the idol of the papacy than do some of these so-called Protestants before the fetish of a human organization. The decrees of Pius IX could not create the unity of the Church; neither would an external federation of Protestants.

That the right use of the Word and sacraments in any community of believers will naturally produce some form of organization is admitted; that these local congregations will naturally fellowship with other congregations of like faith and practice, forming general organizations, is also admitted; but the true unity of the Church exists prior to and independent of all such organizations. Though every Church organization on the face of the earth might disappear, the unity of the Church of Christ would remain. When we unite in confessing our faith in "one holy Christian and Apostolic Church," we are not confessing our faith in the local congregation, or even in the synodical body to which it belongs; we are confessing our faith in the one Christian Church, which includes the saints of all ages and forms the unseen Body of Christ.

The Gentle Art of Hearing Sermons

Bishop Stevens of Los Angeles, while appreciating the importance of books upon preaching would have books written upon the responsibility of hearing sermons. He says:

It might be profitable for someone to spend some energy in training listeners as well as preachers. Some pious capitalist ought to endow a university lectureship, to be designated "The Ebenezer Erskine Lectureship on Sermon Appreciation," to be filled "from time to time upon the appointment by the corporation of a Christian layman who has been notably successful in marking, learning, and inwardly digesting the sermon of his minister." The seriousness of preaching is just as great for the laity as for the clergy. The Sunday sermon is a joint responsibility.

The individual's contribution is not unconscious. He can exercise his will in helping the clergy preach.

First of all, the Christian in the pew must contribute the *Incentive of Interest*. To help the preacher preach there must be interest—real and apparent. Interest is much more a matter of the will than we are disposed to admit. Nothing helps a preacher more than to feel that there is a real attentiveness to the sermon on the part of the congregation. And the interest must be apparent as well as real.

There are congregations in Scotland where one-third of the audience appears to be asleep, but the preacher is afterward assured that these very hearers could give the best account of his sermon, and are the keenest critics of his orthodoxy. They do not, however, form an exhilarating spectacle for the preacher.

TWO VERY USEFUL CATALOGUES

Our Holiday and Gift Book Catalogue Christmas 1922

Our 1923 Sunday School and Church Supply Catalogue

The Holiday and Gift Book Catalogue, 1922, shows a comprehensive list of books, with many illustrations. The new books of world-wide interest, best and latest fiction, gift books, artistic booklets, religious works and the most exquisite printed books for children are to be found in it, giving ample choice for Christmas gifts.

The Sunday School and Church Supply Catalogue, 1923, is greatly enlarged and improved. There are featured many new supplies of all kinds. A new section has been incorporated giving all Recent Important Religious Books, Standard Religious Books for the Pastor, Bible Student and Christian Worker. Some of the classifications: Homiletics, Bible Reference and Study, Evangelical and Personal Work, Missionary and Sunday School Methods.

Postal Card Requests Filled Immediately

The Presbyterian Board of Publication and Sabbath School Work (The Westminster Press)

Headquarters: PHILADELPHIA, Witherspoon Bldg.
New York, 156 Fifth Avenue
Chicago, 125 N. Wabash Avenue
Cincinnati, 420 Elm Street

Nashville, 711 Church Street
St. Louis, 411 N. Tenth Street
San Francisco, 278 Post Street

Atlanta (Colored) 200 Auburn Avenue
Pittsburgh, Granite Bldg., Sixth Ave. and Wood St.



Dr. Biederwolf,
Eminent Evangelist, uses
GLAD TIDINGS IN SONG
"The New King of Song Books"

Hundreds of prominent Evangelists and churches use This New Song Book which was compiled and edited by a committee of church leaders and musical directors.

Great audiences and choruses use this book constantly. Just the book for general song services, church services, Sunday Schools, young people's societies, etc.

PRICES NOW REDUCED. Manila 25c, Limp 30c, DeLuxe Vellum Cloth Boards, only 40c, not prepaid.

The Orchestra Books are now ready.
Abridged Edition 96 Pages, only 12½c Manila, 17½c Limp.

Best utility edition in print. For conventions, evangelists and special meetings.

We supply Hall Mack and Geibel Co.'s Special Music, choir music and song books. Write us. State your needs.

Write for returnable copy of "Glad Tidings In Song."

A postal will bring it. Get our "liberal terms." Clip this adv. or mention it when writing and receive a copy of our latest Gospel song free. Write us today or tonight sure. Address—

Glad Tidings Publishing Co., Dept. W. E. B.
201 S. Wabash Ave., Chicago, Ill.

Gentlemen: Please send me returnable copy of "Glad Tidings In Song."

Name _____
Address _____



The Sacrament of the Lord's Supper

gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



The Holy Communion

There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

A Time of Reverence

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offer an improved and satisfactory outfit throughout including the highly polished beautiful mahogany tray here shown. This tray eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).



Note—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1923.

Sanitary Communion Outfit Company

200-57th Street

Rochester

New York

and his temptation will often be to say something heterodox in order to compel them to give some sign of interest.

Now, my brethren of the pew, attend your church to give as well as to get. Give your best as you expect the preacher to give his, and, above all, do not confuse your taste for sermons with your love for God. If you go to church merely for the sermons you are bound to be disappointed.

A familiar story is told of the Rev. Dr. Erskine that may help us as students striving to raise the homiletic standards of the pew. On one occasion, after a Sunday morning service in his own church, a lady came to him and said, "Dr. Erskine, I want to speak frankly to you. I happened into this church for the first time last Sunday and was wonderfully inspired by your message. I came again today but I received no inspiration. Why was it?" Said Dr. Erskine, "The reason is simple. Last Sunday you came to worship God, but today you came to hear Ebenezer Erskine."—The Churchman.

* * *

The Christian Century asks:

Is there any substitute for church attendance?

First there was the volume of sermons. One could stay at home and read a better sermon than he could hear at church. Then came the Sunday newspaper with its religious page. Then there was the victrola with church hymns, and now the radio broad-casting a whole church service.

No one is unhappy that the gospel is brought to a shut-in. But there is really no substitute for attending church. Worship is social in its character. It may be that a man could worship God on the golf grounds on Sunday morning, but does he? The presence of people of like interest in divine things is a support to the spirit. Jesus gave his blessing to the gathering together of two or three in his name. His insight into human life made him appreciate the social character of worship. Nor is it to be forgotten that true worship makes an appeal to the will. The sermon that does not ask for action of some kind is a failure. But the most successful spiritual enterprise is that which leads to the co-operation of Christian people. The church service brings together the friends of Jesus Christ in preparation for the battles that are to be fought against sin and the labors of building the walls of Zion. The radio is a good way of advertising the gospel, but no sort of substitute for the altar in the house of God.

* * *

Mark Synon, dean of Greater New York's 16,000 professional mendicants, reputed to be a \$22-a-day man with money in three banks and a farm in Connecticut, tells a reporter from the New York Tribune that more than fifteen millions of dollars are collected annually by professional alms-seekers in Greater New York.

It has recently been discovered that one legless pencil-peddler lived at Hotel Marlborough, on Broadway, owned an automobile and had a chauffeur, spent the winters in Florida, doing a thriving business with the tourist crowd there.

The Baltimore *American* points a moral thus:

It is a worthy reaction when a poor street beggar moves you to help distress, but it is not a good business proposition. For all you know, the fellow may own a chicken farm and a flivver and pay an income tax. In a city like Baltimore, with its charity machinery, there is not the slightest excuse for street begging, and the sentimentality that gives without thinking merely encourages mendicancy.—Condensed from The Literary Digest.

SPLENDID SPECIALTIES FOR THE CHRISTMAS PROGRAM

The Light of Men

A candle service for Christmas. Just out. By the soft light of tapers the Christmas actors pass to and fro. Prophets and apostles, shepherds and angels, let their little lights shine to the glory of Him who is "The Light of Men." Pantomime form. No memorizing.

Postpaid, 25 cents per copy.

When Jesus Was Born

A Biblical drama concerning that which came to pass at Bethlehem. Thousands of Sunday schools and young people's societies will welcome this new play by the author of "The Birth of Christ."

Postpaid, 25 cents per copy.

Quick Work for Christmas

A book of miscellaneous holiday entertainments for all departments of the Sunday school. Pantomimes, monologues, action songs, tableaux, etc. Especially arranged for presentation with little rehearsal. Timely and effective.

Postpaid, 35 cents per copy.

Under the Christmas Star

Different, sparkling, original. Action songs, pantomimes, primary pieces, monologues, class exercises, tableaux, etc. A brilliant symposium of helps for Holy Night.

Postpaid, 35 cents per copy.

The Holy Story in Pantomime

A striking Christmas entertainment, portraying the Biblical account of the Nativity in a new and vivid way. Last year it took the Sunday school world by storm. No memorizing.

Postpaid, 25 cents per copy.

Holiday Help

New ideas for Christmas. Last year we could not supply the demand. Action songs, primary pieces, pantomimes, sacred readings that are different. Make your Christmas program the talk of the town.

Postpaid, 35 cents per copy.

The Birth of Christ

The Christmas story dramatized. Nothing else like it in print. Hundreds of testimonials. This is the fifth edition. The thrill of Holy Night is in every line. Try it this year instead of the time-worn Christmas exercise.

Postpaid, 25 cents per copy.

Send coins, check, post office or express order, but no stamps, please.

J. H. KUHLMAN, Publisher

230 E. Main Street

Loudonville, Ohio

MINISTERS CAN HELP

their Church Sunday School by adopting our Helps of Unusual Value. Get your name on our mailing list today by sending for printed information relative to our "Opening and Closing Exercises," "Robert Raikes Reward System," "Record Books for the Teacher and Secretary," etc., etc. We furnish them to Sunday Schools in seven countries.

LAWRENCE-WORLD PUBLISHING CO.

74 W. Adams Ave., Detroit, Mich.

The Pope and Russia

The new Pope is a thoroughly modern man. Although for an audience with him one is escorted through magnificent rooms by gorgeous functionaries, at the end one may arrive at a very plain little room some twelve by eighteen feet. When the Pope enters he walks toward his visitors rapidly and cordially shake hands with a bow. The Protestant, at least, is under no obligation to fall on his knee and kiss the Pontiff's hand. Pius XI gives much the impression of an energetic American business man. He shows a remarkable familiarity with the modern world. He intends that the Papacy shall be a real force. The Roman Church is very clearly trying to enter into relations with the Orthodox Church in Russia and win her ultimately to accept the Bishop of Rome. We note that both the heads of the American Relief Administration have Roman Catholic connections. General W. N. Haskell's wife is said to belong to the Roman

Church, and Mr. Quinn, his assistant, is himself a Roman Catholic, as are more than half of the men in high position in the American Relief Administration. The Pope himself has given largely for Russian relief.

The Roman Church has four hundred missionaries working in old Russia, beside those who have entered the Ukraine. These men are allowed to enter only as relief workers, but once in Russia they manage to do a good deal of preaching. To discover that the Roman propaganda is bearing fruit one has only to visit the Roman Catholic churches. In Kiev ten years ago the congregation in the Roman cathedral was almost exclusively Polish. Today a great number of Poles have left Kiev and the cathedral congregation is half Russian, measure of Rome's success.—Christian Work.

* * *

Sam Higginbottom writes in The Record of Christian Work:

"We have had a very anxious year. Much of the time very little was needed to set things off, but God protected India from a blow-up. Mr. Gandhi is a thoroughly good man, a good lawyer. His trial was a remarkable spectacle. He has been used by evil men to further their own ends, often destructive ends. Mr. Gandhi is also not up on economic law, and like some people and some governments feels that if moral and spiritual law is observed economic law will take care of itself. I believe the next great lesson the world has to learn is that economic law is as much God's law as moral or spiritual law, and whoever breaks it will suffer for breaking it. The present international situation is a case in point."

* * *

Baptists as a World Power

To any one who recalls what were the splendors of ceremonial religion, Roman Catholic and Protestant, which once adorned with a divine sanction the banished thrones of the Old World, it is indeed strange to be told that Warren Gamaliel Harding, Charles Evans Hughes and David Lloyd-George should belong, all of them, with John D. Rockefeller, to "a sect" once so despised, so persecuted and so poor, as the Baptists. Let Lady Sneerwell cease her ribaldry at the staggering thought that of these four men, sons of the Baptist churches, the first is the elected head of a sovereign state, wealthier by far and not less proud than was the France of King Louis XIV; the second is this elected sovereign's minister, who is charged with responsibilities which would have surpassed the utmost ambition of a Richelieu; as Prime Minister of England, the third is endowed with a prestige compared with which the pretensions of Cardinal Wolsey sink into insignificance; while the fourth, as monarch of commerce, has founded, like the Medici or the Rothschilds, the richest family the world, and administers revenues which but yesterday would have been envied by many a first-class state. All these are Baptists, and among them they are ruling, under democratic sanctions, one-third of the human race.

It means that over the palaces of emperors, the castles of nobility, the mansions of the merchant, the fortresses of the militarist, the colleges of the erudite, and the cathedrals of the ecclesiastics, those humble folk, who were immersed in the chilly yet soul-cleansing waters of the River Jordan, who prayed the more zealously in their chapels because they were excluded from parliament and the universities, who were too Puritan even for the Puritans, have at last established their civic claim. God hath indeed put down the mighty from their seats, and hath exalted them of low degree! The stone which the builders of modern civilization so contemptuously rejected, the same has become the head of the corner! Such an achievement of prosperity, commercial, political, social, is unparalleled.—P. Whitwell Wilson, in the "New York Times."

PEOPLES NATIONAL UNIVERSITY

(Incorporated and Chartered in Georgia, Delaware and S. Dakota)

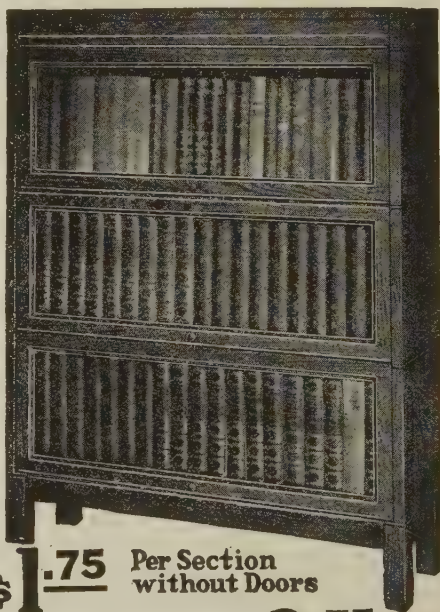
Home Study Courses Pay

In an effort to extend our usefulness to ministers, teachers and professional people, who have had their education interrupted, or who are desirous of receiving higher degrees, extra mural courses have been provided. If interested in extension work, give educational requirements, and course or degrees desired, and we will outline requirements, fees, etc. Courses offered in theology, law, education, arts and sciences, pharmacy, etc. Usual degrees conferred, including the doctorate. Strong Faculty; Standard curriculum; method of extra mural teaching cannot be improved upon; Endorsed by world's greatest Educators. Our students hold degrees from leading colleges and universities of America.

For Bulletin, address

902-3 AUSTELL BUILDING or P. O. BOX 1829
Atlanta, Ga.

A Good Bookcase for the price of a good book!



\$1.75 Per Section
without Doors

With Disappearing
Glass Doors \$2.75 Per Section

On Approval—Direct to User

Lundstrom
IT GROWS WITH YOUR LIBRARY
SECTIONAL BOOKCASE

Endorsed by Over 100,000 Users

Made for and universally used in the finest homes and offices throughout the country. Made in sections of different sizes, combining utility, economy and attractive appearance. Style shown above is beautifully finished in SOLID OAK. Price complete as shown with top, base and three book sections with non-binding, disappearing, felt-cushioned glass doors (Sections dust-proof) \$12.75 Price for same combination, without doors, \$9.75. Other styles in different grades and finishes at correspondingly low prices. Shipped direct from factory ON APPROVAL at a considerable saving TO YOU.

Write for new catalog No. 14

The C. J. LUNDSTROM MFG. CO., Little Falls, N.Y.
Mfrs. Sectional Bookcases and Filing Cabinets

COLORED SLIDES



©
K.V.
Co.

FOR ILLUSTRATED LECTURE RENTAL SERVICE Address

91-97 Seventh Ave., New York, N. Y.
35 So. Dearborn St., Chicago, Ill.

Stereographs to Illustrate Sunday School Lessons

KEYSTONE VIEW COMPANY, Inc.

Studios—Factories—Home Offices
MEADVILLE, PENN'A

PICTURE SERMONS DRAW CROWDS



This lantern is compact, portable, simple in operation and throws a clear, sharp picture. Full description mailed on request.

LARGE SLIDE LIBRARY

250 religious lectures, travelogues, illustrated hymns, etc., for sale or rent. **Special lectures on the Life of Christ.**

1922 Passion Play—new slides and lecture. Just out—5 lectures by Marion Lawrence on "Japan the Beautiful."

Write for Lecture Slide Bulletins

Slides made to order from your pictures.

GEO. W. BOND SLIDE COMPANY

27 Years Supplying Churches

Room E 6 E. Lake St.

Chicago, Ill

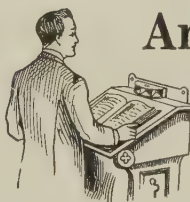
Art Pipe Organs

We are now offering a real Art Pipe Organ, tubular-pneumatic, with console attached, for **\$2,750.00**. An unusually fine electro-pneumatic Art Pipe Organ, semi-unit type, for **\$3,500.00**. Full details of these and of more pretentious instruments on request. When writing please state organ space conditions.

Wangerin-Weickhardt Company

110-124 Burrell Street

Milwaukee, Wisconsin



Are the Deaf

and Hard of Hearing
Absent From
Your Church?

THEY NEED NOT BE
Why not make special
provision for them?

WHY not make your church a real place of worship and service to the hard of hearing people of your community?

Install the Globe Church Earphone service, and invite all the deaf to come and join in your services,—make your church a place of welcome for them.

One Pastor writes—"Its appreciation by those whose hearing is defective is expressed not only in words but by attendance and offerings far beyond any financial outlay by the Church."

We also manufacture individual earphones for the deaf. Write us for folder, testimonial booklet, and terms.

Globe Phone Mfg. Company

General Offices and Factory
Reading, Mass.

Salesrooms

Boston,	New York
Philadelphia,	Chicago
San Francisco,	Los Angeles
Washington,	Cleveland
Columbus	



Natural Slate Blackboards

**For Schools,
Sunday Schools
and
Kindergartens**

Wall Blackboards

Adjustable Easel
Blackboards

Revolving Easel
Boards



Made by

National School Slate Company

Slatington, Pa., U. S. A.

Catalogue and Quotations Mailed on Request

Made of Best Quality
Black Bed Clear
Slate

Finely Finished
Woodwork

Varnished - Oak

*We Guarantee Safe
Delivery*

The Trade Record of the National City Bank of New York, gives some curious facts concerning the "American Cow Abroad."

The American cow must still use the multiplication table when she attempts to compare her activities abroad with those of pre-war years.

Our exports of condensed milk in the fiscal year, 1922, were in quantity 18 times as much as in the year preceding the war.

The quantities of condensed milk distributed even in the fiscal year, 1922, when the foreign demand was of course far less than during the war, were to Germany, 56,000,000 pounds; to United Kingdom, 59,000,000; to France, 19,000,000; to Poland, 13,000,000; to Cuba, 26,000,000; to the Philippine Islands, 10,000,000; to China, 5,000,000; and to Japan, 10,000,000 pounds. The prospective permanence of this new field for our domestic products is illustrated by the fact that the quantity of milk now exported to Asia alone is more than that sent to all the foreign world in the year preceding the war.

The total value of condensed milk in its various forms exported from the United States from the beginning of the war to date is, in round terms, \$388,000,000. In the fiscal year, 1922, alone the total value of the exports was, despite the fall off in prices, \$31,000,000, against an average of but a little more than \$1,000,000 per annum prior to the war.

* * *

Principles of Americanization

Workers among foreign immigrants, in Massachusetts, have formulated the following principles:

1. Don't snub foreign people—make friends with them.
2. Don't laugh at their questions about American life—answer them.
3. Don't profit by their ignorance of American law—help remove it.
4. Don't mistreat the foreign born—make them trust you.
5. Don't mimic their broken English—help them correct it.

6. Don't underrate their intelligence—they had brains enough to come here.

7. Don't drive the immigrant into financial failure—success makes for citizenship.

8. Don't call them offensive nicknames—how would you like them yourself?

9. Don't "Americanize" by fear and threats—"Americanize" by the square deal.

10. Don't make immigrants hate America—make them love America.—The Continent.

* * *

FROM CHURCH BULLETIN

THIS IS OUR FATHER'S HOUSE

Feel at Home
Enter Expectantly
Breathe Prayerfully
Relax Restfully
Worship Soulfully
Greet Strangers Cordially
Leave Thoughtfully
God Never Faileth
—Grace Presbyterian Church, Peoria, Ill.

* * *

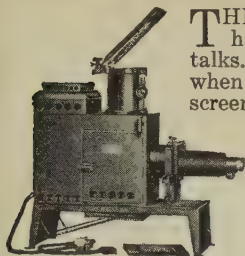
SUNDAY EVENING TOPICS

St. Paul's Reformed Church, Manheim, Pa., Dr. A. Theodore Wright, pastor, announces the following program for three months' services:

Twelve Sunday Nights With God Among the Trees

Under the Tree of Good and Evil—**Choice**
Under the Almond Tree—**Judgment**
Under the Oak Tree—**Hospitality**
Under the Absalom Tree—**Treason**
Under the Pomegranate Tree—**Complaint**
Under the Palm Tree—**Peace**
Under the Fig Tree—**Disappointment**
Under the Cedar of Lebanon—**Pride and Destruction**
Under the Juniper—**Despair**
Under the Sycamore Tree—**Salvation**
Under the Willow Trees—**Homesickness**
Under the Tree of Life—**Everlasting Joy**

More Interest in Church Clubs



THE church equipped with a Balopticon can have instructive and entertaining illustrated talks. Everybody likes pictures — especially when they are shown enlarged and clear on a screen by the



BAUSCH & LOMB BALOPTICON

The Perfect Stereopticon

Any opaque subject that will fit in the large object holder can be shown. The Combined Balopticon projects photographs, post cards, maps, colored prints, specimens, etc., as well as slides. Be sure that your projection lantern is a Bausch & Lomb Balopticon with the powerful, gas-filled Mazda lamp which runs itself. *Write for descriptive literature with prices.*

BAUSCH & LOMB OPTICAL CO.

515 ST. PAUL ST., ROCHESTER, NEW YORK

New York

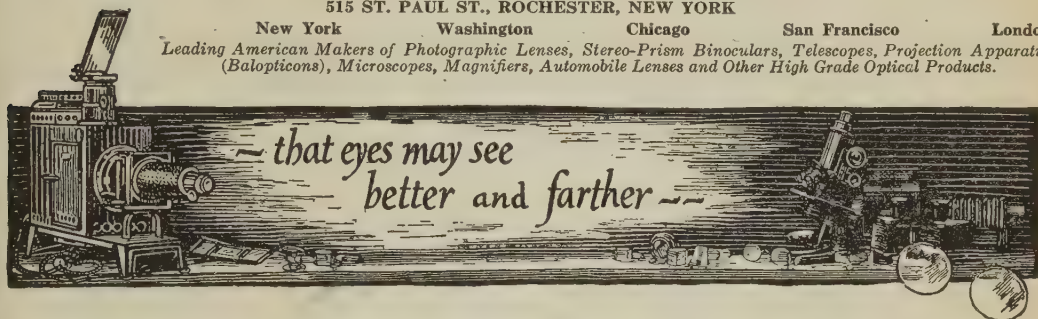
Washington

Chicago

San Francisco

London

Leading American Makers of Photographic Lenses, Stereo-Prism Binoculars, Telescopes, Projection Apparatus (Balopticons), Microscopes, Magnifiers, Automobile Lenses and Other High Grade Optical Products.



Aluminum Type Frames and Letters Will Last A Life Time

When purchasing a bulletin, insist on getting the best.

Letters and Type Frame are easy to handle, and will not rust, black on white gives the greatest legibility.

*Write Today for Catalog,
A Card Will Do.*

The Ashtabula Sign Co.
Ashtabula, Ohio

*Manufacturing Church Bulletins in
Their Entirety*



Important Recent Books

REV. I. J. SWANSON, D.D.

We appreciate very much the interest taken by our subscribers in this Department. Inquiries come to us regarding books, etc., from the U. S., Canada, and even from Ireland. We are always glad to answer questions when we can. Write freely to us regarding books, not forgetting to enclose a stamp for reply! The winners in the September Prize Contest are: Rev. W. T. Riviere, Rev. Orvis F. Jordan, and Rev. James W. Jackson. Please address all communications regarding books to the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio.

* * *

Preaching and Sermon Construction, by Rev. Paul B. Bull, M.A., 315 pp. Macmillan, New York. A sound treatment of the technique of sermon construction, with many illustrative examples from famous preachers. Preaching, the author tells us, is communicating the Word of God to men. Written from the point of view of the High Church Anglican, but of value to ministers of other churches.

The Preacher and His Sermon, by Rev. J. Paterson Smyth, LL.D., 143 pp. Doran, New York. The author is a distinguished preacher who knows how to tell his fellow-ministers the way a good sermon is built up. He tells us about gathering material for preaching, the art of effective speaking, and the objective of the sermon. Quoting Cicero, he says that public speaking should interest, instruct, and move to action.

The Ministry as a Life Work, by Robert L. Webb, D.D. 96 pp. Macmillan, New York. A little book showing the permanent value of the minister's work, its attractions and rewards, in a way that will impress thoughtful young men and set them to thinking about the ministry as a life work.

How to Make the Church Go, by Rev. William H. Leach. 128 pp. Doran, New York. This book lives up to its title. It treats in a most helpful and practical way of the psychology, the science, and the art, of church management; of finding and training leaders, and setting them to work; of church publicity; and of methods of enlisting the entire church membership in the work of the Kingdom.

The Life of Lives. The Story of our Lord Jesus Christ for Young People. By Louise Morgan Sill, 253 pp. Doran, New York. Told in a graphic way and with sympathetic insight into the environment, words and deeds of Jesus.

The Strategy of the Devotional Life, by Lynn Harold Hough, D.D. 89 pp. Revell, New York. Nine illuminating addresses to city workers upon methods of preserving and strengthening the devotional life amid the challenging conditions of the great cities. It can be done, Dr. Hough says, by laying hold of the great creative beliefs, and keeping the vision of the growing City of God upon the earth.

Spiritual Energies in Daily Life, by Rufus M. Jones, Litt.D. 179 pp. Macmillan, New York. This book is by a prophet of the inner life. It shows how the soul's latent energies may be tapped and used to bring power, joy, freshness, and an enhanced sense of personality. A book of insight and stimulus.

The Conquest of Fear, by Basil King. 270 pp. Doubleday, Page & Co., Garden City, N. Y. A book that will put new courage, faith, self-mastery into lives crippled and made unhappy through fear. The book comes out of the author's own experience. Ill, threatened with blindness, financially in difficulties, he found the key to deliverance from all his fears, as well as happiness and success, through a new understanding

of the meaning of religion. A book with great and needed message.

Snowden's S. S. Lessons for 1923. 390 pp. Macmillan, New York. One of the very best commentaries on the S. S. International Improved Uniform Lessons. It gives the Bible text, a teaching plan, an interesting exposition, with a practical application of the lesson to every day life.

A Harmony of the Gospels, for Students of the Life of Christ, by Prof. A. T. Robertson. 305 pp. Doran, New York. Based upon Broadus' "Harmony" but thoroughly revised, brought up to date, and enlarged by Prof. Robertson, who is recognized as one of our greatest N. T. scholars. This book deserves a place on the study table of every minister.

The Lion and the Lamb, a Drama of the Apocalypse, by Thomas Osborn. 264 pp. Abingdon Press, New York. The Apocalypse is not a book of prediction, the author holds, but was written to maintain and strengthen the morale of the sorely tried and persecuted church in the days of Emperor-worship, under Domitian. This is not a new theory; but it makes this strange book intelligible as a message for its own age; but does it go far enough to be a complete explanation? In the closing chapter Dr. Osborn arranges the Apocalypse in dramatic form.

When Jesus Wrote on the Ground, by Edgar DeWitt Jones, D.D. 234 pp. Doran, New York. Seventeen sermons of unusual interest and power. They are models of the homiletic art. Dr. Jones is recognized as one of our great preachers.

The Road of the Star, by Walter Russell Bowie, D.D. 222 pp. Revell, New York. Dr. Bowie has made a reputation as an attractive and powerful preacher; this volume of his sermons will sustain that reputation.

The Round of the Clock, by Sir W. Robertson Nicoll, D.D. 324 pp. Doran, New York. Of unusual interest both in topic and treatment. Human life is compared to a clock dial. Beginning at six in the morning, counting each five minutes as five years of life, the author describes the characteristics of each such period, and draws upon his wide knowledge of literature and life for illustration, citing names of noted persons. The book is full of material for illustrations.

Under Twenty, Messages to the Younger Generation, by Charles E. Jefferson, D.D. 192 pp. Revell, New York. Interesting and gripping talks to young people, based upon Scripture.

Stories and Poems for Public Addresses, by Rev. A. Bernard Webber. 215 pp. Doran, New York. A storehouse of fresh and interesting illustrations on a variety of themes, religious and secular. It is alphabetically arranged, and also indexed.

Stories for Special Days in the Sunday School, by Margaret W. Eggleston. 156 pp. Doran, New York. Fills "a long felt want." An excellent collection of stories; some from the lives of everyday people, others from history, biography and legend.

Cross-Lots and Other Essays, by George Clarke Peck. 184 pp. The Abingdon Press, New York. Fifteen essays marked by penetrative insight into the significance and value of such common things and experiences as "The White Spire," "When the Whistle Blows," and "When the Scaffolding Comes Down."

Shadows on the Wall, by F. W. Boreham. 238 pp. Abingdon Press, New York. This new book of essays by Boreham, the famous Australian writer, has all his characteristics—insight into nature and the heart of man, treasures gathered from wide reading,

"Bringing Remarkable Increase in Church Interest!"

say People's Liberal Church of Chicago

"It is remarkable to note the increased interest and development in Church affairs since we Addressograph notices to all our members several times each month," says the People's Liberal Church of Chicago.

Now, you too can reach your people with letters, cards and weekly bulletins, as often as you wish without the drudgery of hand addressing.

"As a constant user of the Addressograph, we find it a very great ASSET to our Church work. In fact, we find use for our machine in every department and organization of the Church, in reaching members in a way *we have never been able to heretofore.*"—Rev. S. A. McCollam, Pastor First United Presbyterian Church, Chicago.

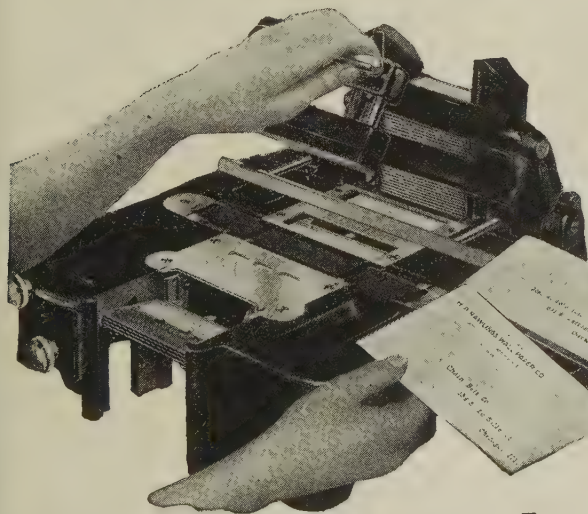
80 Per cent Saving!

Names Graphotyped on Card Index metal address plates are filed like ordinary record cards. A Card Index that addresses itself! Drudgery of hand addressing eliminated—mistakes impossible. 80 per cent saving in time, labor and expense.

Try It At Our Expense

Prove its advantages before you buy! Let the RIBBON PRINT Addressograph *sell itself to you!* Just mail the coupon for FREE TRIAL. No obligation—just good business.

Mail Coupon Below!



On
Easy Terms
Model H2
\$57⁵⁰
F.O.B. Chicago

"We addressograph our Church bulletins every week. It has held interest in the Church and has resulted in marked increase in our financial support because everyone knows what we are doing."—Roy D. Minick, Christ Congregational Church, Woodhaven, N. Y.

Addressograph

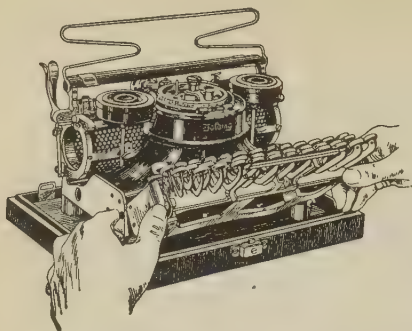
TRADE MARK
PRINTS FROM TYPE

Allentown	Chicago	El Paso	New York	San Francisco
Albany	Cincinnati	Grand Rapids	Omaha	Seattle
Atlanta	Cleveland	Houston	Peoria	Spokane
Baltimore	Dallas	Indianapolis	Philadelphia	St. Louis
Birmingham	Denver	Kansas City	Pittsburgh	St. Paul
Boston	Des Moines	Los Angeles	Portland	Syracuse
Buffalo	Detroit	Minneapolis	Salt Lake City	Toledo
Butte	Duluth	Newark	San Antonio	Washington
		New Orleans		

Canada: 60 West Front Street, TORONTO—Vancouver—Montreal
—Winnipeg—London

Mail With Your Letterhead
To Addressograph Company Chicago
921 W. Van Buren Street

- ☐ Send on approval Hand Operated Ribbon Print Addressograph for 10 days free trial. If we don't buy, we will return it at your expense.
- ☐ Have Salesman Demonstrate the Addressograph he carries with him.
- ☐ Send 1922 Catalog and Prices with sample 1-cent Plates Metal 12-22 No. 728



The Typewriter for the Clergyman

THROUGHOUT his work in the administration of a parish, the clergyman will find the Hammond Folding Portable an invaluable assistant. Because the Hammond writes in 17 different styles of English type—Roman and *Italics*—and in 55 different languages, it will meet every pastoral requirement.

There are always two different type sets on the Hammond and your choice from several hundred others which are instantly attachable. Thus, you can give your words the full expression and force that you intend them to have.

The hair-trigger, automatic type action permits the novice to produce on the Hammond, work which surpasses that of an expert on an ordinary machine. Each letter is as clear and distinct as fine copper plate engraving.

NO OTHER TYPEWRITER CAN DO THIS—

Extra large type for
reading from rostrum
WRITE LETTERS WITH A
STANDARD BODY TYPE
emphasize in italics
or foreign languages
A Miniature type for
all church records

and a beautiful script for special pastoral literature
and correspondence.

The Hammond accommodates any width of paper, and types index cards, flat without bending. It has a universal keyboard. Folded in its case the Hammond is about the size of a small hand-bag, weighing but 8½ pounds. It is the sturdiest, handiest, most versatile typewriter in the world today.

Write for full information and
special prices to the clergy

Hammond Typewriter Corp.

543 East 69th St., New York

The Versatile
HAMMOND
TYPEWRITERS

optimism, deep religious feeling, the human touch, and magic of style. Read one volume of Boreham, and you will read all the rest!

Essays and Addresses, by R. W. Dale, D.D. 398 pp. Doran, New York. Dr. Dale was one of the great leaders of English Nonconformity of the last generation. These essays are good examples of his sound thinking and eloquent expression. They deal with such topics as, Christ and the Controversies of Christendom, the Holy Spirit, Congregationalism, and Matthew Arnold and Nonconformity.

The Permanence of Christianity, by Rev. Thomas Wilson, B.D. 297 pp. Doran, New York. A scholarly and powerful exposition and defense of the foundation truths of Christianity, from the conservative point of view.

Christianity and Progress, by Harry Emerson Fosdick. 247 pp. Revell, New York. The Cole Lectures for 1922. Christianity has a message of permanent and indispensable value to this present age, in which progress in every field has wrought a genuine revolution. To win the new age for Christ, Christian leaders must "take the modern world into their mind and then achieve an idea of God great enough to encompass it," the author declares—and he is right.

Facing the Crisis, by Sherwood Eddy. 241 pp. Doran, New York. The crisis, is three-fold: in national and international affairs, in social and industrial life, and in religious thinking. Mr. Eddy devotes most of his space to the last topic, dealing with such themes as the Bible, the personality of Jesus, prayer, and evolution. In the field of industry, he discusses the question of the open or closed shop, collective bargaining, and wealth and poverty. He makes a strong plea for world brotherhood.

The Evolution of Civilization, by Joseph McCabe. 138 pp. Putnam's, New York. A brilliant survey of the progress of civilization from the childhood of the world, down through the days of Crete, Old Egypt, Babylon, the Hebrews, Greece, Rome, and the Christian Era.

English and American Philosophy Since 1800, by Arthur K. Rogers. 482 pp. Macmillan, New York. The author critically examines the various schools of philosophic thought during the last century and a quarter, such as the realists, utilitarians, evolutionists, idealists, pragmatists, and neo-realists. One of his rewarding discussions is on authority and reason in theology.

Eminent Victorians, by Lytton Strachey. 351 pp. Six portraits. Putnam's, New York. Among these eminent Victorians are Cardinal Manning, Florence Nightingale, Dr. Arnold, and General Gordon. Their lives were not only significant in themselves, but they were so intertwined with those of other great personalities, and with great events, that Mr. Strachey's pages make fascinating reading.

Behind the Mirrors. Anon. 236 pp. 15 cartoons by Cesare. Putnam's, New York. Interesting studies of the great and "near great" at Washington, done in a rather cynical fashion, viewing such leaders as Hughes, Hoover, Mellon, Lodge, Watson, New, Frelinghuysen, Calder, and many others. Not even the president escapes. No one seems exactly a hero either in Senate or House to this writer. Distinguished visiting foreigners, like Balfour and Lord Riddell, are dissected by his scalpel. It is interesting; but—are these portraits or merely cartoons?

The Ideals of France, by Charles Cestre, Professor at the Sorbonne, Paris. 325 pp. Abingdon Press, New York. Prof. Cestre here interprets the real France for the American public—her ideals of faith and chivalry, reason and progress, equality and

solidarity, and her attitude towards peace: and he has done both us and his country good service thereby.

Mexico on the Verge, by Dr. E. J. Dillon. 296 pp. Doran, New York. Dr. Dillon here describes Mexico for us in an authoritative way, for he knows the country, the people, and their government at first hand. He explains Mexico's distrust of us. Mexico is a rich land, rich in oil, minerals, forests, tillable land, and water supply; but her people are poor—foreigners exploit Mexico's resources for themselves. This is the book to read, if you want to learn the Mexican point of view.

Last Days in New Guinea, by Capt. Monckton, F.R.G.S. 287 pp., with 2 maps and over fifty illustrations. Dodd, Mead, New York. New Guinea is one of the largest and least known islands in the world. Capt. Monckton, was for some years a Resident British Magistrate. His account of his explorations and travels, of the cannibal natives, and the climate and resources of the land, is most graphic. His narrative is enlivened by humor and striking anecdotes.

Will You Write To-day?

FOR OUR CHRISTMAS CATALOGUE

It's ready to mail and contains

Choice Gift Books for All Ages

Special Holiday Greetings for Pastors and Christian Workers with "Just Right" Greetings

Christmas Cards and Booklets for All

Engraved, Offset Color and Printed Styles—Prices Right—Calendars, Novelties, etc.

Church Publishing House

17 North Wabash Ave. Chicago, Illinois

Shops Building

Marriage Certificates

At Let-Live Prices

Upon request, we will send any ordained Minister of the Gospel an assorted dozen "Holt" Marriage Certificates, all express paid, and if same are not the finest you have ever seen—satisfactory in every way, price and all—Goods may be returned within five days at our expense; you can pay in 60 days, or in 10 days for a liberal discount.

In ordering kindly say whether books or framing designs.

THE HOLT CONCERN

602 SO. MAIN STREET

WARREN OHIO

(Removed from Chicago)

WEYMOUTH'S

MODERN SPEECH

NEW TESTAMENT

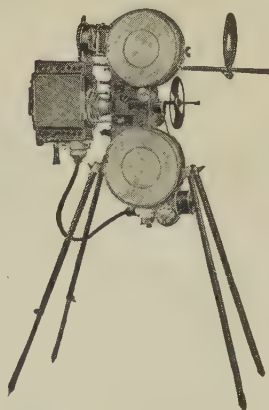
"It revitalizes the Living Word."

14 Beacon St., THE PILGRIM PRESS 19 W. Jackson St., Boston Chicago

AT YOUR DEALER'S

ASK FOR DESCRIPTIVE CIRCULAR.

A Professional Machine



At a Very
Non-Professional
Price

The Zenith Motion Picture Projector

Capable of projecting any standard film, any distance up to 115 feet, with the clearness of a heavy professional model.

So easily operated that an amateur can stage a perfect, smoothly operated picture.

Equipt with Mazda lamp, motor operating on any standard current, and stereopticon attachment. Light in weight, moderately priced, and absolutely safe. Our catalog will tell you the complete story.

SAFETY PROJECTOR CO.

312 West Second St., Duluth, Minn.

Please mention this magazine



SONGS—

Rich in the Faith

"Tabernacle Hymns No. 2"

The greatest song book ever published. "Strictly interdenominational, now in its sixth edition. Appropriate to all Church and Sunday School services. Compiled by Paul Rader, 320 pages, 351 songs, every one rich in Christian Experience.

Superior workmanship and the number and quality of the hymns make this the most satisfactory and economic song book published. Prices: \$50.00 per hundred, Art Buckram, \$30.00 per hundred manila.

"Tabernacle Choir"

For choir or home use only. Compiled by R. J. Oliver, the noted choir and band leader, arranged by Lance B. Latham, the well known pianist.

Every number tried and proven in large mixed choirs: many now available for general use for the first time. 192 pages, 82 selections. Beautifully and strongly bound in Art Buckram. Prices: 75c single copies, \$7.75 per dozen, \$60.00 per hundred. Returnable copies to choir leaders on request.

TABERNACLE PUBLISHING CO.

Room 1225 29 South La Salle St. Chicago

Tabernacle Hymns No 2
• SONG BOOK OF QUALITY FOR PARTICULAR PEOPLE •

The Photoplay for Your Church—

"Problems of Pin-Hole Parish" strikingly portrays in a new, popular light the compelling cause of Missions and World Christianization. Give your church and community the advantage of this remarkable life story on the screen. Write now for particulars.

The World Missionary Drama League
1813 Stevens Bldg., 17 N. State St., Chicago, Ill.



Silent Night, O Love That Wilt Not Let Me Go, I Think When I Read That Sweet Story of Old, The Abingdon Press, New York, 25c each. These are beautiful gift books of illustrated hymns, including a bit of the music in each one.

Ocean Echoes, by Arthur Mason, Henry Holt & Co., New York, \$1.75. This is a fascinating story of the sea by a man who has spent his life there. He "yarns along" in an easy manner, informing and entertaining. It is an autobiography.

The House of Adventure, by Warwick Deeping, The Macmillan Co., New York, \$2.00. This is an interesting story of reconstruction days in France. An English soldier repairs an inn nearly destroyed by German shells and, as the French people return to their homes, becomes a leader in the reconstruction of their village. Clemenceau figures in it. It shows a brave community spirit.

The Opinions of Anatole France recorded by Paul Gsell, Alfred A. Knopf, New York, \$2.50. This is a charming book of conversations at the Villa Said in Paris during Anatole France's weekly gatherings. He talks fluently about books, authors, language, genius, and a whole world of academic subjects. His sarcasm is rich and cutting and really delightful. The book reveals a man of wide knowledge who calls to memory every thing he needs for his informing talks.

A Manual of Church Methods, by F. A. Agar, The Judson Press, Phila., Pa., \$1.00. The author is strong on organization methods and forms. His chapter on "Education" is frank and fearless. He urges co-operation and unity in plan and purpose. The book is unusually good and not too long.

Gentle Julia, by Booth Tarkington, Doubleday Page & Co., N. Y., \$1.75. This is a tale about children by one who knows them and can spin a story that captivates and convulses the grown-ups. Get it and have it read aloud to the family.

The Negro in Our History, by Carter Godwin Woodson, The Associated Publishers, Inc., Washington, D. C., \$2.00. A text book for the 8th grade and high school students desirous of knowing the leading facts of Negro life and history. It is also interesting to adults and is a remarkable volume that should be widely read.

The Cross Reference Bible, edited by Harold E. Monser, The Cross Reference Bible Co., New York City, \$5.00. This is a book of 2,420 pages, using the American Standard Revision text, variorum readings, analytical notes, maps and subject index.

In the Morning of Time, by Charles G. D. Roberts, Frederick A. Stokes Co., New York, \$1.90. This is an interesting story of prehistoric times, full of splendid imagination. The author has a most artistic style and a wide range of scientific knowledge. It is a romance of wild folk.

13 WEEKS FOR 15 CENTS

The Pathfinder

INDEPENDENT NATIONAL HOME WEEKLY

You've heard your neighbor praise the Pathfinder, the wonderful illustrated news and story paper published at Washington for people everywhere. This paper is the **Ford** of the publishing world; has half a million subscribers. Chuck full of just the kind of reading you want. Unequaled digest of the world's news. Question Box answers your questions. Stunts for children; real fun for all. Exciting serial story starts soon. Send 15 cents (coin or stamps) today for this big \$1 paper 13 weeks. You will be more than pleased.

PATHFINDER, 621 Langdon Sta., WASHINGTON, D. C.

If you wish your people to sing new, up-to-date hymns, in association with the old that are classic, get

HYMNS FOR TODAY

A combination hymnal for Church and Sunday School, edited by J. H. Fillmore and other experts in hymnology. It is a handsome book of 350 pages, complete in subjects, readings and orders of services. Send for a returnable sample copy with further detailed guidance as to its merits. Price, \$75.00 per 100. Full orchestration may be had.

Fillmore Music House

528 Elm Street Cincinnati, Ohio

MESSENGER'S PLANS MAKE MONEY for CHURCHES

Any church can quickly raise funds by selling Messenger's

Scripture Text
Art Calendars

at a big profit. 12 famous biblical pictures reproduced in four colors.

Endorsed by Ministers
Everywhere



Needed in every Christian home and easily sold. In one church, twenty members sold 300 in 10 days. You can do as well. Everybody helps. 1923 calendars now ready. Write for special prices to churches.

MESSENGER PUBLISHING CO.

314 W. Superior St., Dept. 37 Chicago, Ill.

Church Offering Envelopes

Single or double pocket for all DENOMINATIONS

Special prices for early orders

Ask for samples and price list with special discount

ORPHANS' INDUSTRIAL SCHOOL

LOYSVILLE, PA.

FOR ONLY \$10 PER YEAR, OR \$2.50 PER QUARTER

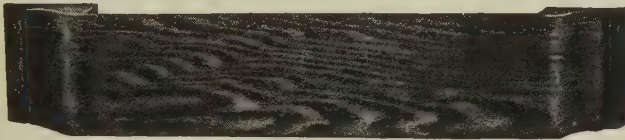
The Ministers Protective Society will pay ordained ministers, licentiates, and seminary students for the ministry \$2200 for accidental death(\$2200 for loss of both eyes, both hands or both feet(\$1000 for loss of one eye, one hand or one foot(\$2000 for permanent total disability(\$100 for death from natural causes(\$10 per week for sickness(and an annuity of \$200 per year, for life, after the age of 65.

The Ministers Protective Society is an inter-denominational fraternal society of clergymen for beneficial and protective purposes. It is under ministerial and incorporated management. Membership has been doubled the past year.

No one receives a penny of profit from this Society, but all receive protection at cost. Expense of operating is exceptionally low. The Society has no office rent or taxes to pay. Officers do not receive salaries. Write for particulars and membership application blank stating your age at last birthday and mention *The Expositor*.

THE MINISTERS PROTECTIVE SOCIETY

Meadville, Pennsylvania



No. 106. Book Rack. 22 inches long.
80 cents each—F. O. B. factory.



No. 194. Plain Rim.

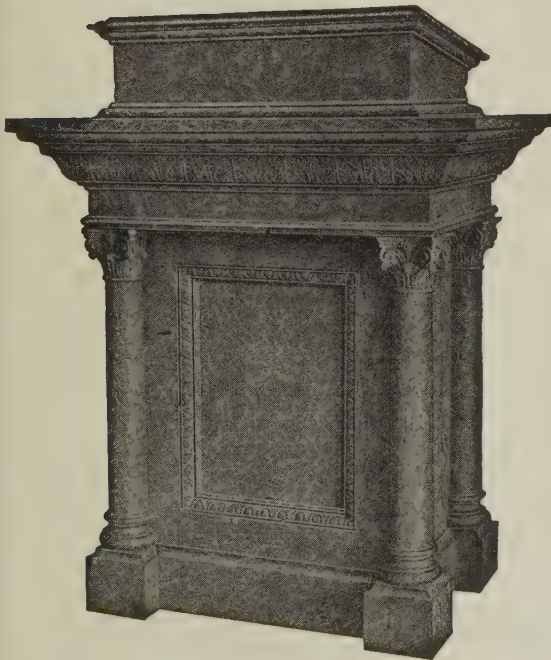
Price \$3.10

11 inches in diameter.

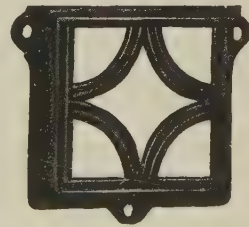
Walnut or Oak.

F. O. B. Factory.

Green, brown or garnet plush.



No. 480. Pulpit. Plain Oak. Plain Capitals
\$58.60 F. O. B. factory.
Adjustable book box. Plenty of shelf room.



No. 3 Envelope Holder.

Iron—black enamel, 10 cts. each

We build Pews. Send your plan
for estimate.

Pulpit, Chairs and Tables.

Globe Furniture Co.

11 Park Place, Northville, Michigan

Peloubet's Select Notes on the International Sunday School Lessons, Improved Uniform Series, comes again to our desk; this time the forty-ninth annual volume. We welcome it from a knowledge gained by weekly study and use for several years.

Besides the explanatory notes on the lesson text, there are illustrative small pictures and full page reproductions of famous paintings, maps, charts, outlines, references to literature on the subject—and everything.

The lessons for 1923 embrace a wide range of Scripture history and literature. The first three months finish the half-year course in Luke, the Life of Jesus which schools are now studying. Then comes a six months' series in biography, Great Men and Women of the Bible, from Abraham to Timothy, three months in the Old Testament and three months in the New Testament.

The last quarter takes up the Missionary Message of the Bible, so once more there is a glance over the whole book from Genesis to Paul's Epistles. It is evident that such a series of lessons needs a special book of "helps," for commentaries to cover all would be beyond the reach of most Sunday School teachers' pocketbooks. Besides these notes are from a teacher's standpoint. In the language of the advertising world, "you make no mistake" in buying Peloubet's Notes.

* * *

S. A. W.

A Ministers' Library

The Portage County (Ohio) Ministerial Association recently put thirty-five books into an Exchange Library. Twenty-seven of these are from publishers advertising in *The Expositor*, and fourteen have been reviewed in the magazine. The following is the list:

Doran: That the Ministry Be Not Blamed, and The Proposal of Jesus, Hutton; The Nature and Purpose of Christian Society, and Jesus in the Experience of Men, Glover; Jesus and Life, McFadyen; Jesus Christ and the World Today, Hutchinson and Rochester; Training the Devotional Life, Weigle; Problems in Pan-Americanism, Inman.

Macmillan: What and Where is God?, Swain; Creative Christianity, Cross; The Inevitable Christ, Newton; The Christian Crusade for a Warless World, Gulick; The Reconstruction of Religion, Ellwood; The Prophetic Ministry of Today, and The Christian Ministry and Social Problems, Chas. D. Williams; Can We Believe in Immortality?, Snowden.

Abingdon Press: Some Aspects of International Christianity, Kelman; What Must the Church Do To Be Saved?, Tittle; Jesus as Judged by His Enemies, Snowden.

Association Press: The Meaning of Prayer—of Faith—of Service, Fosdick; World Facts and American Responsibility, Patton.

The Missionary Outlook in the Light of the War.

The Pilgrim Press: Social Work in the Churches, Holt; The Honor of the Church, Brown.

The Christian Century Press: Our Bible, Willett.

Scribner's: The Crisis of the Churches, Parks; Modern Theology and Preaching the Gospel, Wm. Adams Brown; The Experience of God in Modern Life, E. W. Lyman; Is Christianity Practicable?, Wm. Adams Brown.

Bobbs-Merrill: How to Know the Bible, Hodges.

Putnam's Sons: The Group Mind, McDougall.

Harvard University Press: Living Again, Brown.

Oxford Press: Modern Religious Movements in India, Farquhar.



Our Changeable Letter BULLETINS

will increase your attendance and collections. 16-page Booklet A10 tells why and HOW thousands of churches are using them. IT'S FREE. WRITE TODAY.

MULTIFORM BULLETINS

Dept. 10-1400 S. Michigan Ave. Chicago, Ill.

MONEY-MAKING ENTERTAINMENTS

listed in our Help-U Catalog of Plays, Pageants, Songs, Drills, etc. Snappy Stunts for Social Gatherings, 75c.

THE ELDRIDGE ENTERTAINMENT HOUSE
Franklin, Ohio —also— Denver, Colorado
944 So. Logan St.

HEBREW LIFE AND TIMES

By HAROLD B. HUNTING

"The daily life, the environment, the customs and habits of the Hebrew people are stated vividly, clearly, and, consequently, interestingly."—Religious Education.

Illustrated. Net, \$1.25; by mail, \$1.37

THE ABINGDON PRESS

New York

Cincinnati

Now Available Bound Volumes XXIII The Expositor

(Oct. 1921 to Sept. 1922 incl.)

Bound in durable red cloth with gilt lettering

Price \$3.50—Carriage extra

Book Department — **The EXPOSITOR**
701 Caxton Bldg. Cleveland, Ohio

Unfinished Rainbows by George Wood Anderson

If great themes, choice verbiage, apt illustration, and direct appeal comprise the merits of such a book, this one may justly claim a share of attention from those desirous of truth and human welfare.

—The Indian Witness.

Cloth, 188 pages. Postpaid, \$1.25.

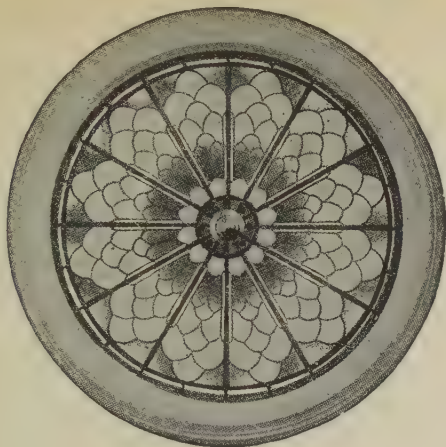
THE PLYMOUTH PRESS

Belle Center,

-

-

Ohio



One type of Frink ceiling diffuser

Correct Lighting for Modern Churches

The Frink Engineering Department has co-operated in the lighting of many of the leading churches and cathedrals, during the past 60 years.

The Frink System of Church Illumination supplants the dim and gloomy light of the past with a light that is soft, cheerful and yet powerful enough to bring out the architectural effects of the interior.

Since effect and efficiency are best obtained where the lighting is an integral part of the plans, the Frink Engineering Department is ready to co-operate with committee and architect from the earliest stages.

We will be glad to submit our recommendation on receipt of sufficient data.

I. P. Frink, Inc.
24th Street and Tenth Avenue
New York, N. Y.

San Francisco, Cal.; 77 O'Farrell St.
Chicago, Ill.; Monadnock Bldg.
Cleveland, Ohio; 336 The Arcade
Cincinnati, Ohio; 17 Greenwood Bldg.
Louisville, Ky.; 415 W. Main St.
Detroit, Mich.; 325 State St.
Seattle, Wash.; 609 Seaboard Bldg.
Philadelphia, Pa.; Franklin Trust Bldg.
Boston, Mass.; 161 Summer St.

Real Bible Scholarship

Brains and belief often go together—though some would have us believe they do not. Some of the world's greatest Bible scholars are to-day making masterly contributions in defense of "the faith once for all delivered." The Sunday School Times brings you the most illuminating findings of:

Sir William M. Ramsay, D.D., D.C.L., LL.D., the greatest living authority on the archaeology of the New Testament, who will write, on the lessons in Luke, on "Closing Events in Our Lord's Lifetime."

Professor Robert Dick Wilson, Ph.D., D.D., of Princeton Theological Seminary, master of twenty-six languages, who will continue his amazing exposure of the weakness and unscholarly methods of the Higher Critics.

Professor A. T. Robertson, Ph.M., D.D., LL.D., of the Southern Baptist Theological Seminary, the recognized authority on New Testament Greek, who will write, on the lessons in Luke, on "Some Elements of Greatness in Christ's Teachings."

The Rev. W. H. Griffith Thomas, D.D., formerly of Oxford, Eng., who can "deal with the most subtle difficulties of scientific and theological thought, and at the same time present a message fitted to the understanding and heart of a little child."

Few men have done or could do what Professor Melvin Grove Kyle, D.D., LL.D., does in bringing the choicest results of Bible research in every field of the world promptly before Christian men and women, in his Archaeological Department in

The Sunday School Times

One does not have to be scholarly to understand and enjoy these contributions from the world's great Bible scholars. They are written for all of us.

Think what it will mean for your class to have these articles in preparation for your teaching. Yet these are only a few of the many strong articles appearing in this journal, and are in addition to the thirteen brilliant every-week lesson helps on the International Improved Uniform Lessons.

The simplest way to gain all this richness is to use at once the "Get-Acquainted" offer by which many thousands have come to know The Sunday School Times. This coupon is for your convenience.

Our "Get-Acquainted" offer—10 weeks for 25 cents

THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550
Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Ask for our illustrated Bible
Scholarship folder. It's free.

Effective Rural Preaching

REV. HERBERT MARSH, Dolliver, Iowa

If I were pastor in a city I should do as Rev. W. L. Stidger does, preach often or most of the time Sunday evenings on "Book Sermons." I have tried this method in the rural pulpit, and while success has been had it was only in small measure. For the failure I am perfectly willing that anyone should say that I do not have dramatic ability enough for this method, or anything else they might say. Yet I am sure that after ten years' preaching in rural pulpits, in my own and other men's, the following is the best method of preaching for Sunday evenings.

Country people do not care for innovations in preaching. They like to have their pastor preach on Bible biographies, but expect him to give them a modern touch. These biographies fit more into their habits of thinking. I also believe a man can be very pointed when preaching on Bible biographies. He can say "Thou art the man" in a manner that does not make the message offensive but rather compelling.

We are often told to "do the work of an evangelist." The biographical method gives one this opportunity to a large degree.

It is for the above reason that I like, and my people like, this method of preaching. I am in the midst of a number of lakes where many people desire to spend their Sundays. They feel they would rather go there than anywhere else. I am also in a small town, one of the smallest in the county. Yet in spite of these things I have the largest Sunday evening congregations of any church in the county. This is not saying that I am the best preacher, but merely saying that I have found out what will attract rural people to church Sunday evenings.

Here I name some of the sermon subjects which may prove suggestive to fellow ministers in *The Expositor* family.

The Man Who was Down But Not Out. Matt. 9:9.

Two Men Under One Coat. Luke 19:7, 9.

The Man of Hard Luck Who Kept a Stiff Upper Lip. Job 13:15.

The Young Man Who Got His Eyes Opened. 2 Kings 6:17.

The Man Who Cheated the Undertaker. Gen. 5:24.

The Man Who Disgraced His Family. Joshua 7:24, 25.

The Dead Man Who Did Good. 2 Kings 13:21.

The Man Who Wanted to Fly. Psalms 55:6.

The Man Who Had a Tough Time. Gen. 42:36.

A Bad Man Who Had a Good Father. 2 Chron. 33:1.

A Good Man Who Had a Bad Father. 1 Kings 15:14.

The Preacher's Secretary. Rom. 16:22.

The Man Who Blamed His Wife. Gen. 3:12.

The Man Whose Chickens Came Home to Roost. Esther 7:10.

The Man Who said "I'm From Missouri!" John 20:25.

The Young Man Who Got Another Chance. Acts 15:36, 37.

The Man Who Lost a Good Impression. Acts 24:25.

The Good Farmer Who Failed. Luke 12:20.

The Man Who Didn't Make the Home-Run. Mark 10:22.

The Man Who Failed in Good Environment. Matt 27:5.

The Man With a Wonderful Future. John 1:42.

The Man Who Looked on the Bright Side. 2 Cor. 4:17.

The Man God Surprised. Gen. 28:16.

The Man Who Had a Bad Mother. 2 Chron. 22:7.

The Man Who Tried to Run the Church. 3 John 9,10.

The Man Who Found God's Cure for Grief. Joshua 1:2.

The Man Who Lost Faith in His Calling. 1 Sam. 20:3.

An Old Testament Bigot. Dan. 1:8.

The Man Jesus Refused to Speak To. Luke 23:9.

The Man Jesus Took With Him. Luke 23:43.

The Man They Couldn't Keep Down. Luke 24:6.

The Man With a Handicap. 2 Kings 5:1.

The Man Who Got More Than He Expected. Acts 3:6, 7.

The Man Who Conducted His Own Funeral. Phil. 1:21.

The Man Who Made Others Sin. 1 Kings 14:16.

In addition to having an attractive list of Bible biographies we have advertised extensively. We use small cards that will hold a month's subjects. These are sent to everybody and placed in every business house. We get them printed at the rate of 200 for \$2. They more than pay for themselves. They have more than doubled our offerings.

If I were to start my ministry over again in this town, with its numerous lakes which attract people in summer, I would keep these subjects for summer use only. We have had good congregations, but I think we could have increased the attendance if we had only used these for four months at a time. Yet for effective, compelling, evangelistic preaching to rural people we are satisfied with this method.

AN ADDED AFFLICTION

At the dinner-table his elders had been discussing the State School for the Deaf, while seven-year old Johnnie listened interestedly.

That evening, when preparing for bed, he looked earnestly into the face of his older sister and sighed.

"Wouldn't it be awful to be deaf, Titi?" he said. "Just think of having to wash your ears every day and never getting any good out of them at all!"

CENTRAL UNIVERSITY INCORPORATED

September 23, 1896

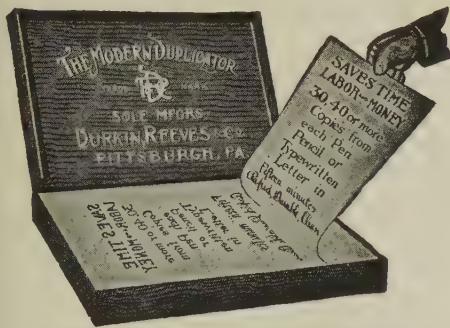
Offers unsurpassed facilities to advanced students for the Prosecution of Studies in Mathematics, Language, Literature, History, Philosophy, etc., etc. Ministers teachers or others who may be interested in literary or scientific work are invited to write for Announcement outlining courses, for HOME STUDY, leading to degrees. The constant aim of the institution is the development of the intellectual and moral forces inherent in every individual to the end that such patron may go

forth more fully equipped for his or her life work. With this object in view special Courses are carefully planned for the purpose of supplying the particular instruction that will prove of greatest advantage to the student in whatever profession he may be engaged. Our students are found in every state and in many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and educators. Address

CENTRAL UNIVERSITY, (Dept. E) INDIANAPOLIS, INDIANA, U. S. A.

Want A Good Duplicator? — At Special Sale

At Last! A Very Perfect "Modern" Duplicator



To Print or Duplicate Your Own Typewritten or Penwritten Letters, Drawings, Lessons, Music, Maps, Pastoral Letters, Order of Services—or anything wanted in one or more colors. Always Ready.

When you want ten, twenty, forty or more of the same kind of letters—or anything—just write one (for original) in regular way. Put it on Duplicator Copying Pad, and a strong copy (or negative) is transferred to Duplicator Pad, remove it (original) and print the duplicate (fac-simile) copies by laying on blank sheets of paper one at a time, and you can print in one or more colors at same operation. Then, with damp sponge, erase negative from Duplicator Pad, and it is immediately ready for another job—the same thing, or different originals. "It is the Duplicator You Want," "Anything You Want Whenever You Want It."

Money Back If Not Satisfied—Order Now.

It contains no glue or gelatine and—Every Business and Professional Man should own and operate a "Modern" Duplicator. "It Saves Time, Labor and Money." "Special Three" Cap Size (9 x 14 inches) Complete.

\$8.00 — LESS SPECIAL SALE DISCOUNT OF 30% OR \$5.60 NET.

For Orders Direct From This Advertisement. Use It 30 Days and If You Are Not "Delighted" With It, We Refund Your Money. The Publishers of Expositor guarantee this.

Booklet of all sizes (at regular prices) free

M. B. DURKIN, REEVES & CO., Mfrs.

339 Fifth Avenue, Pittsburgh, Pa.

Study God's Book and Let It Mould Your Destiny

How are you to realize those deep longings and aspirations of your heart to make your life one of real service and rich blessing to many? The answer is, through reverent, systematic, enlightening study of the Bible.

It is **your** book, given to you by God for your learning, that you may know the answers to life's greatest questions, and have wisdom and power for all your life problems. Study of it is made easy under the guidance of the

MOODY BIBLE INSTITUTE CORRESPONDENCE DEPARTMENT

and you will be delighted by the progress which will reward your faithful effort.

A great university educator, who writes of the Bible merely as literature, has testified recently that knowledge of the Bible without a college course is more valuable than a college course without the Bible. More than 7,000 students of nearly all ages and about 40 different occupations are now taking one or more of the Institute's eight different Courses: Synthetic Bible Study Course; Scofield Bible Correspondence Course; Bible Doctrine; Bible Chapter Summary; Practical Christian Work; Introductory Bible Course; Evangelism; Christian Evidences.

Personal direction is given every student by the Correspondence Department. Time, place

and amount of study are under your own control. The Courses are not sold for profit—the prices are below cost—surprisingly low. **Every day is precious.** Take advantage of this unequalled privilege now. Mail coupon today.

THE MOODY BIBLE INSTITUTE

Dept. 5629 153 Institute Place, Chicago, Ill.

Send me your prospectus giving complete information regarding your eight courses in Correspondence Bible Study.

Name

Address

The Preacher Sits In the Pew

REV. FRED SMITH, Carthage, South Dakota

It has come to be my firm belief that it should be made compulsory upon all preachers that they sit for at least four Sundays of the year, during the hours of divine service in the pews of churches where they are unknown and where they can be fully human. Sitting before a congregation through the Sundays of a year tends to make us stilted. We are the cynosure of all eyes. We strike a pose which unconsciously becomes a habit. You can tell a minister anywhere. Therefore is it good that for a brief period each year we sit with a congregation rather than before them. It will make for our relaxation as well as for our righteousness.

Some few months ago in the pages of *The Expositor* there appeared an illuminating article telling us "the pew's opinion." It is to be hoped that many ministers took to heart the counsel of that article, but our point is that it would be even better if some ministers came to a knowledge of the opinion of the pew through the medium of experience. It was in church during a church service that Bobbie Burns wrote the familiar lines:

"O wad some Pow'r the giftie gie us
To see oursel's as others see us!
It was frae mony a blunder free us,
And foolish notion:
What airs in dress an' gait wad lea'e us,
And ev'n devotion!

You will recall that these words were not addressed to a minister in the original, but they have worth for many a one. At least some recent experiences of mine have led me to this conclusion.

Recently for four successive Sundays I had the experience of sitting in many different churches, where, being unknown, I had the comfortable feeling of knowing that I would not be called upon to assist in the 'preliminaries.' I wish that I could have substituted the word 'enjoyment' for that of 'experience' in the foregoing sentence, but sober fact compels me to abide by the word that I have written. Not that I would suggest that the experience was a monotone of drab all the time. By no means. I would not forget how that I went into one church on one of the Sunday evenings, where there was a congregation of but twenty, but where a sermon was preached that was a model of its kind; quick with a human sympathy and filled with a divine power. Nor would I overlook the time when, not expecting much of a sermon, I went into an Episcopal Church, to find food for my spirit in the dignified ritualism and symbolism of that church, but found in addition to all that, a young man in the chancel who spoke a message that was vibrant with social passion and power.

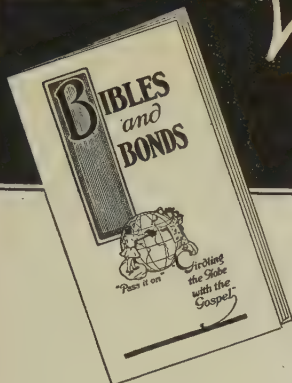
These were the sunshine of my four weeks' experience. Alas, there was also much of shadow. Incidentally I found that the average rural church and small town church is asleep in the matter of advertising. Thrice did I find myself at different churches, where according to the board on the church wall, service was to be held, but I found

that the board spoke not the truth, and, with feelings other than worshipful, I had to wend my way to some other edifice.

Apart from the cases of which I have spoken appreciatively I have to confess that my further experiences led me into an unsought knowledge of the inflictional power of the pulpit. Flagellation with scourges passed with the passing of Medievalism, so historians inform us. I found, however, that castigation of modern congregations is still a fact, evidently not infrequent in their experience. But not with whips, only words. Which perhaps explains why some ministers preach to so much wood each Sunday. If my words seem to be stern, I speak as a minister. But it seems as if there is a tone and temper among many ministers which leads them to think that denunciatory preaching is embodied divinity. As I listened one Sunday morning to such a sermon delivered *ex cathedra* by a young brother I recalled Browning's meaningful sentence in his poem: Christmas Eve and Easter Day, "He was there. He Himself with His human air." And I wondered why it is that so many people have to hear the Gospel in terms of luridity instead of love. As I looked upon that decorous congregation, made up chiefly of elderly folk who had probably 'fought a good fight' and had come for a word of counsel and of comfort, and then listened to the preacher castigating the congregation for the sins of those who were not present I asked myself if this was not an application in the wrong place of the truth of vicarious suffering. And for this reason I found that I had to think of the preacher's message that day in terms of infliction instead of inspiration. And there are many such.

This and other similar experiences during that month of sitting with the laity was creative of many questions, one of which has pertinence in this connection. I have found myself asking if it be a wise thing for preachers so often to give the devil the benefit of the doubt with regard to the conduct of their congregations. Granted that all men are sinners, it does not follow that all men are sinful. Especially does it seem to be the delight of many ministers to play the force of their denunciations upon youth. The result is that many of our young people are lost to the church and Christ because we spend our time excoriating their fashions instead of educating their hearts. We are putting up fences when we should be imparting faith. We denounce when we should direct. We see their failings but do not cash in their victories. "For every sin you commit" I once heard a Superintendent thunder, "God will put down a black mark against you." Exactly. God's specialty, according to some preachers, is the black mark.

This is not to make light of sin; it is simply to say that the true preacher needs to keep a proper proportion in regard to the values of the spiritual life. It is good to praise as well as castigate, to direct as well as denounce. At least so it seems.



Write for this Booklet

It tells you how you may secure an income that cannot shrink; how you may execute your own will; how you may create a trust fund; how you may give generously without hardship.

It describes the Annuity Bond, a safe, convenient, and productive investment which promotes a fundamental Christian enterprise. Endorsed by all denominations.

WRITE FOR BOOKLET 63

American Bible Society

Bible House, Astor Place

NEW YORK

to one preacher who took time to sit for awhile in the seats of the laity.

DRIFTING ON THE RIVER OF LIFE

A river is an inspiring sight as we gaze upon it majestically flowing in its narrow channel. Standing on the bank we are charmed, fascinated, enticed by the rippling waters as they pass. If we take a boat and drift slowly with the current how we are thrilled with the indescribable panorama of beauty.

There is another river, a different kind of river which I also have in mind. This river is of intense interest. It is so because it is made up of human beings. We call it The River of Life—the constant, surging, jostling, hustling crowd we see as people pass in endless procession. True, they are organized into various units of society, but how unmindful of each other, and how thoughtless of life and all its possibilities does the vast throng appear to be.

Niagara river is world-famed. It is an attraction drawing people from all lands to see its beauties. It has a current swifter than most rivers because it is the connecting channel between the upper and the last of the great lakes. However, leaving Lake Erie, the waters flow placidly for a time. About a mile down the waters divide and thus continue for several miles, when they unite again in a narrower channel. This results in the upper rapids. Here the flow suddenly leaps as it were out of restraint. Speeding, whirling, foam-

ing the rush is made. Then comes the precipice, and with a mighty roar they plunge over the falls!

Below is commotion, surging eddies, turmoil of flood, all slowly but surely heading for the whirlpool.

What an exact parallel we see along the Niagara of Life—the stream of life! People, but as unmindful of danger as are the waters of the upper Niagara. Then the rapids! Discouragements, illnesses, a fall over the precipice into a state of despondency! Then all becomes commotion. How we struggle for a place of safety! Trying so hard to save self! Yet on men drift! Oh what a bruised, beaten, sin-sick humanity do we see!

But the Church of Jesus Christ is a timely Lighthouse by the stream of life. The light in the lighthouse is Jesus Christ. And how brightly that Light shines! To all the people in that stream of life, church and non-church alike, God offers his Light. He wants to guide you by that Light. He wants to save you by that Light.—Rev. George F. McElvein, Lyell Avenue Baptist Church, Rochester, N. Y.

HARD LUCK

Conversation overheard in a munition canteen after serving of heavy half-cooked pudding: "This 'ere pudding ain't 'alf 'eavy stuff."

"That's nothing. My missus made some one day that we couldn't eat, so she gave it to our ducks. A few minutes later a little boy knocked at the door and said, 'Missus Jones, yer ducks have sank!'"

Biographies of Texts

REV. G. F. BENJAMIN, D.D.

Texts have biographies, many of them of thrilling interest. In many cases a minister could not introduce a sermon in a better way than by telling the biography of his text.

According to Your Faith

Matthew 9:29, "According to your faith be it unto you."

There is a man living in the city of New York who has a house on the Hudson River. His daughter and her family went to spend the winter with him, and in the course of the season the scarlet fever broke out. One little girl was put in quarantine. Every morning the old grandfather used to go and bid his grandchild good-bye before going to his business. On one of the occasions the little child took the old man by the hand, and, leading him to a corner of the room, without saying a word, she pointed to the floor where she had arranged some small crackers so they would spell out, "Grandpa, I want a box of paints." He said nothing. On his return he went to the room as usual. His grandchild, without looking to see if her wish had been complied with, took him into the same corner, where he saw, spelled out in the same way, "Grandpa, I thank you for the box of paints." That was faith.

What mighty works might be accomplished by prayer if we all used the faith of the orphan girl Kara, in India. Fearing slavery, and worse, she appealed to a missionary—a teacher from an adjoining village—to take her home with her. The teacher said, "We have no vacant room and no money to build more." Kara's sad look, although too proud to cry, appealed to the teacher, who said, "You pray to God to enable us to take you." I too will pray." On reaching home that night the missionary found a letter from America containing ten dollars. With this encouragement a messenger was sent early next morning for Kara. It was a long day's journey, but at noon he returned with Kara. The girl said simply: "Why, we both prayed to God, so I thought I might as well start." She was half-way there when the messenger met her! That was faith.

When Canon Harford-Battersby, of Keswick, came back in 1874 from the Oxford Conference, he was asked what he had learned there that was new; and he replied, "I learned the difference between a struggling and a resting faith." "Have faith in God." "Ye shall find rest for your souls."

The Cleansing Blood

I John 1:7, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

On the tombstone of Frances Ridley Havergal, the hymn writer, is carved, at her own request, this, her favorite text: "The blood of Jesus Christ, his Son, cleanseth us from all sin." The Rev. Dr. Henry H. Jessup, so long a missionary in Syria and author of several books on Syrian subjects, gave this same as his favorite text.

John Wesley was once stopped by a highwayman, who demanded his money. After Wesley

had given it to the man, he called him back and said: "Let me speak one word with you. The time may come when you will regret the course of life in which you are engaged. Remember this: 'The blood of Jesus Christ cleanseth us from all sin.'" He said no more, and they parted. Many years afterwards, when he was leaving a church in which he had been preaching, a person came to him, and asked if he remembered being waylaid at such a time, referring to the fore-named circumstances; and Mr. Wesley replied that he did. "I," said the individual, "was the man. That single verse on that occasion was the means of total change in my life and habits. I have long since been attending the house of God and reading the word of God, and I hope I am a Christian."

Expository Notes

Psalm 37:3, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

During the days of early Methodism in England, there was a preacher named Samuel Bradburn, of whom Wesley held a high opinion. Bradburn being in a state of impecuniosity, Wesley sent him five one-pound notes with the following letter:

"Dear Sammy: 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Psalms 37:3.

Yours affectionately,
JOHN WESLEY."

Bradburn thus replied:

"Rev. and Dear Sir: I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such useful expository notes upon it before. I am, Rev. and dear sir, your obedient and grateful servant,

S. BRADBURN."

Commit Thy Way

Psalm 37:5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Paul Gerhard, Lutheran minister at Berlin, was deposed from his office, and banished the country in 1666, by the elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavored to comfort his partner by the text, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psalm 37:5. Then he wrote a hymn embodying this sentiment. Before he had finished its perusal the agents of Duke Christian of Mersburg invited him to an interview with that prince, by whom he was appointed Archdeacon at Luebben.

A sparrow had built its nest in a freight car that had been ordered to the shops for repair. When the car was in order and started again into service, a nest full of young sparrows seemed about to be robbed of a mother's care. But

A Sure Way to Fill Your Pews

REV. KYLE MODEL

The World's Famous Church Bulletin Board

The REV. KYLE Model is a day and night Bulletin; name of Church, Pastor and Announcement can be read by night as well as day.

The greatest interchangeable steel Bulletin ever conceived or constructed.

Dimensions over all 72x44 inches; depth 6 inches. WIRED INSIDE READY FOR USE. Finished natural oak, treated with three coats outside spar varnish; sign section pressed steel; letter equipment 330—3 inch; 450—2 inch.

PRICE \$76.00

You can arrange to buy either of these boards on time payments, as follows:

Model Rev. Kyle, \$16.00 cash; \$10.00 per month for six months.

Model M, \$8.00 cash; \$10.00 per month for five months.

Note—No interest charge.

Write us for full information about this and other designs of Boards.

THE PILGRIM PRESS

19 West Jackson Street

CHICAGO, ILL.

FIRST UNITARIAN CHURCH
Rev. WALTER F. GREENMAN

THE REV. KYLE
CHURCH BULLETIN
IDEA CONCEIVED BY
A MINISTER.
ILLUMINATED BY
ELECTRICITY.
THE LAST WORD IN
INTERCHANGABLE
STEEL BULLETINS.
WILL LAST A
LIFE TIME.

though the car travelled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?

Tolstoy's Favorite Text

Matthew 6:33, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

Count Leo Tolstoy, Russian novelist and social reformer, once stated this to be his favorite text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The following is given as an instance of one of his many kindnesses to the poor. During the great Russian famine Count Tolstoy made every effort to relieve sufferings and better the condition of the unfortunates. One day he passed a

beggar on the street corner, who stretched out his gaunt hands, asking for alms. Tolstoy felt in all his pockets for a coin to bestow upon him, but to no purpose, for he had spent all his money, and he had nothing to give. Taking the beggar's hand in both his, he said kindly: "Do not be angry with me, brother; I have nothing with me." The gaunt face lighted up; the man lifted his blood-shot eyes; his blue lips parting in a smile, as he said: "But you called me brother—that was a great gift."

There are external successes which are, in point of fact, stupendous failures. William M. Tweed exerted more power for a few years than many of the sovereigns of Europe; he scattered his bribes lavishly; with the magician's wand he changed the face of the great city of New York, he corrupted legislators, he blinded justice, he polluted everything he touched, and pointed the finger of scorn at the American people and asked with a sneer, "What are you going to do about it?" In the midst of his pinchbeck glory his admirers wanted to build a statue to him in Central Park. Now, to the glory of William M. Tweed let it be said,

that he turned upon those who made that proposition and responded: "Do you think that I am a fool?" William M. Tweed was a fearful failure and died at last, as he had lived, among criminals, not as before in the enjoyment of the results of thefts, but in a felon's garb and dungeon.

Lifting, Praying, Giving

Galatians 6:2, "Bear ye one another's burdens, and so fulfill the law of Christ."

In a missionary address Margaret W. Leitch said: "I know a missionary lady who has labored many years in India. For a time she was the only missionary residing in a large district. I said to her, 'How is it that you have had so much blessing, so many conversions, while you have been working all alone?' She replied, 'No, I have not been working alone. There are three of us, but two are living in America. One of these meets my whole support, the other writes me a letter every week, and they both have promised to pray for me by name every day; so there are three of us working here.'" Bearing one another's burdens—there was lifting and praying and giving.

Lord Denbigh was walking through the House of Commons during the Great War when he saw a party of wounded Australian privates. Two appeared to be dwarfs, but on drawing closer he noticed that their legs had been shattered below the knee. "Have you not been fitted with artificial legs yet?" he asked one of them. "Yes, I have," he replied, "and I am going along with them all right, but my pal has not, and as he is a bit shy about going out alone with his stumps, I left my legs behind." That was certainly a case of "bearing one another's burdens."

In Shanghai, China, it is a common sight to see four or five coolies pulling a cart, often heavily laden. They get on well enough on the level, but when they come to go up over the bridges they often find it difficult to tug the cart up. "As I crossed a bridge the other morning," said a Christian traveller, "I saw a well-dressed Chinese gentleman, whom I knew, go to the assistance of a cart that was stuck. In answer to a question he said, 'That is my work; whenever I see them unable to pull their loads I help them to the top, and then I have a chance for a few moments to preach the Gospel to them. I tell them, 'It is because I am a Christian that I helped you.'"

ON YOUR CALENDAR

In the center of the front page of the weekly Calendar of the First Presbyterian Church of Clarinda, Iowa, Rev. A. B. Marshall, D.D., pastor, appear these words. They are very suggestive, preaching real sermons to the people. Not a few of our readers may be glad to have them.

Hear the Word

God Over All Blessed Forever.
The Bible The Word Of God.
Man A Sinner Needs A Saviour.
The Lord Jesus Came To Save.
Quickened By The Holy Spirit.
Cleansed By The Blood Of Christ.
Salvation For All Who Believe.
Whosoever Will May Have Life.
Our Part—Faith, Love, Service.

SERIES OF SUNDAY EVENING SERMONS

Rev. Reuben A. Stauss, of West Point, Nebraska, sends us an outline of the following series of Sunday evening sermons. The series is interesting and very suggestive. The theme of the series:

Jesus Our Example

I. In Our Youth. Luke 2:52. 1. His physical growth unretarded by bad habits. 2. Intellectual growth. 3. Social development. He elevated society to his plane. 4. Spiritual growth, to complete his manhood.

II. In Our Amusements. 1. Jesus loved social life. 2. Could we imagine Jesus at—a. Our modern dance? b. Our uncensored movie theaters? c. Some of our card parties?

III. In Our Prayer Life. Mark 13:33a. 1. Jesus practiced prayer at regular times. 2. Jesus prayed when tempted. 3. Jesus prayed in secret and in public. 4. Jesus led a constant prayer-life.

IV. In Our Church Attendance. Luke 4:16. 1. "As His custom was"—regularly. 2. Jesus loved to be in God's house. 3. Jesus' motive prompting attendance.

V. In Friendship. John 15:14. 1. As a Friend Jesus was—a. unselfish, b. helpful, c. kind, d. a comforter. 2. In practicing friendship Jesus was—a. accessible to rich and poor alike, b. a friend of sinners, though criticised, c. sincere, not two-faced.

VI. In Conquering Temptation. Matt. 4:3. 1. Great power is accompanied by great temptations to misuse power. 2. Jesus triumphed over over temptations to use power selfishly. 3. His weapon against temptation was prayer.

Parables of Safed the Sage

The Parable of the Stone Baby

I walked the streets of a City where I go now and again, and I beheld the changes of recent years. For the Fashionable Shopping Center hath moved up town, and the old Main Street, with its Business Palaces of Thirty Years Ago, now appeareth Tattered and Run Down. And I passed where workmen from Italy and Macedonia dug up the Pavement, and they hung their

garments upon a Stone Post which they had removed, and which stood aslant and awry beside the Curb. And I turned and walked back, and I beheld on each of the four sides this Inscription:

RYDER THE LEADING PHOTOGRAPHER

And I pushed certain of the Coats aside, and beheld the top of the post was the Graven Image of a Laughing Child.

And I paused and meditated. For I remembered when that Hitching Post was New, and a Work of Art; and the Carriages of all who dwelt on Euclid Avenue were tethered there while the folk went in and Ryder Made Photographs of them. And I remembered how no Great Man came to town and got away without sitting to Ryder. Yea, and Some Who Were Not So Great sat there; for if his Old Negatives could be found there would be one of a man who might resemble me, who then had not one Grey Hair.

And I thought with sorrow how the Horses and Carriages are gone from Euclid Avenue, and Ryder himself is gone; and the Italians pile their Greasy Garments that smell of Garlic upon his post, and scratch their matches on the Chubby Cheek of the Laughing Child. And I said:

Alas poor Ryder. I knew him, Horatio, and all the rest.

But I reflected that Ryder in his day had a Fairly Good Time, and the World was Reasonably Good to him, and he esteemed his work a Fine Art and had joy in it. And he played with Sunshine, and made people look better than the Law of Nature allowed, and gave them Photographs of themselves to live up to. And I considered how there must be a Thousand Family Albums in which are Portraits that he made, and faces that are dear to many. And I ceased to be sorry for Ryder. And I smiled at the Laughing Child that was hooded by the Greasy Coats, and the Child still was laughing when I came away.



An Assured Income

A SAFE investment, at a high rate of interest for life, with all the benefits of a donation to the cause of making better christian men and women are only a few of the advantages of the New York Bible Society Annuity Bonds.

Write today for Pamphlet No. 6 giving full particulars

New York Bible Society
The Oldest Bible Society in New York
5 East 48th St., New York City



Annuity Bonds

You Have Been Hearing About

This is Dr. Riddell's latest and greatest production. No other like it ever written. The scope it covers is simply phenomenal.

VITAL CHRISTIANITY

By
NEWTON N. RIDDELL

Hundreds of ministers regard it as the greatest production of the Age, while many say it is the most valuable contribution made to the Church in a Century.

NOW IS YOUR OPPORTUNITY To Examine Free of Charge, This Wonderful Book That Is Blessing So Many

NEW KNOWLEDGE from Inner Teaching by the Spirit of Truth, on Divine Immanence; Science of Being; Origin of Life; Nature and Destiny of Man; the Incarnation of Christ; Mystery of Vicarious Atonement; the Works of the Holy Spirit; and the Ministry of Healing.

NEW METHODS of realizing Health, Strength, Efficiency, Opulence, Happiness, Mental Vigor, Spiritual Power, Illumination, Divine Consciousness, and a strong, pure, positive Personality, through Vital Relationship with Christ-Jesus, and the Gifts of Grace.

NEW SUGGESTIONS on Vitalizing the Church; Progressive Discipleship, Christian Efficiency and Personal Evangelism; on Christianizing Education, Business, Industry and Government; and on Applying the Golden Rule in the Solution of Social, Civic and Economic Problems.

PRICELESS TEACHING

To the Bible student, the scientific mind, the student of psychology and philosophy, and the Christian Worker, this book is a crisis. It is given to the world as a means of Christian service.

OUR GENEROUS OFFER

You Have the Privilege of Reading and Purchasing at a Reduced Price, or Returning. Fill Out the Blank and Mail At Once. 444 pages, large type, gold stamped, cloth bound. Each paragraph is numbered and indexed, making it ready for instant use in sermonizing.

10-DAY OFFER TO MINISTERS
Vital Christianity Union, Box 25,
Columbus, Ohio

Send me the Text-book, "Vital Christianity." I agree to remit \$4.00 (special to ministers \$3.50) within 10 days or to return it within 10 days.

Name, Rev.

Address

Pastor Church
Price \$3.30, if you remit with order

One Hundred Great Texts and Their Treatment

A volume of choicest material of up-to-date incident and comment to inspire any preacher. Each text treated as follows: 1st. Gives Texts and Topics. 2nd. Gives treatment of the Texts by two or more preachers of ability. 3rd. Gives twelve or more illustrations bearing directly on text and topic.

It contains sermons for special days and occasions, including New Years, Easter, Pentecost, Children's day, Mother's Day, Men's Meetings, Thanksgiving Day, Great Calamities, Christmas, Decision Day, Baccalaureate, Missions, Giving, Fraternal Orders and Evangelistic.

500 Pages \$2.50 Postpaid

One Thousand Thoughts ^{F O R} Memorial Addresses

Introduction by Russell H. Conwell, D. D.

In the presence of death the power of Christianity and the minister as its representative, to rise above doubt and pessimism is put to the test. With a view of helping the pastor in this crisis, there has been brought together in this volume, the most consoling that have inspired men to meet the end of this life bravely and cheerfully. The contents comprise: Illustrations, Poetical Selections, Texts with Outlines and Suggestions and Fifty Complete Addresses by Leading Ministers.

560 Pages \$2.50 Postpaid

The Pastor His Own Evangelist

Introduction by

J. Wilbur Chapman, D. D.

Preliminary Chapters by

Charles L. Goodell, D. D.

The most practical evangelistic help that a pastor can get. Two weeks' services planned and prepared—texts, suggestions, seed thoughts, illustrations. There is a special evangelist available for only one out of every 100 churches. This book makes you your own evangelist—it lays out your campaigns, gives plans for making them successful and provides suggestive material for your sermons

520 Pages \$2.50 Postpaid

One Hundred Revival Sermons

Soul Winning Sermons by the World's Leaders

Sermons that have been the means of salvation of thousands; the classics of evangelistic addresses; the most powerful and enduring expressions of the universal and eternal truth of the gospel—chosen for this volume under the advice and upon the recommendation of preachers who know their power.

There is no volume of revival addresses that will stir to action more than this.

450 Pages \$2.50 Postpaid

One Hundred PRAYER MEETING TALKS AND PLANS

With 1,200 Thoughts and Illustrations

Special Introduction by

Rev. F. B. Meyer, B. A., London

This is the one prayer meeting book published which brings practical and present help for the service which above all others measures the spiritual life of the church. Methods, plans, suggestive thoughts, and striking illustrations for two years of weekly prayer meetings. Half the book would be worth the price but its helpfulness is beyond the measure of money.

540 Pages \$2.50 Postpaid

F. M. BARTON 701 CAXTON BUILDING CLEVELAND, O.

SERIES No. 4

Mounted Electros at Cost for
EXPOSITOR SUBSCRIBERS ONLY

ORDER BY NUMBER

CASH WITH ORDER

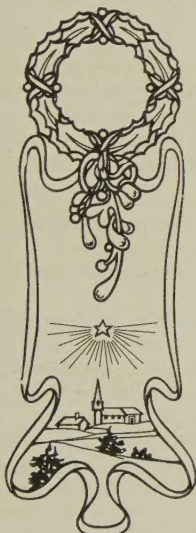
Bulletin Dep't THE EXPOSITOR Cleveland, O.



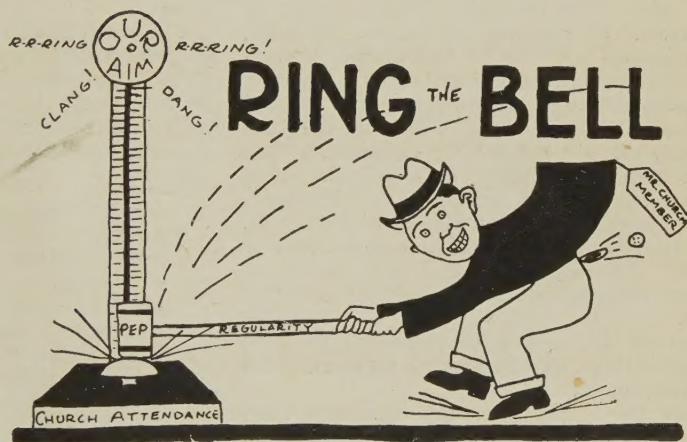
No. 340 60c

SEE FOLLOWING ISSUES
FOR OTHER CUTS

June 1922.....	Page 1142
July 1922.....	Page 1261
October 1922.....	.98



No. 341 65c



No. 460 \$1.00



GET WISE!

GO TO CHURCH

ON
Sunday

No. 461 \$1.00

INVESTIGATE BEFORE YOU INVEST

Realizing that ministers are much and urgently besought by those who offer fake or unreliable investments we are giving in *The Expositor* a series of articles by wise and experienced business people on the theme "Investigate Before You Invest." We have just received a lengthy letter from one of our clergyman subscribers from which we take the liberty to quote portions. We have the letter entire for proof of our statements, but we withhold portions and some of the names. But in the letter names and addresses are given plainly.

"C——, Mo., Nov. 2, 1922.

"* * * Your November *Expositor* brings an article on Investments and says: Investigate Before You Invest. Good and timely advice. It may, however, be of some interest to know that sometimes we ministers of the gospel are induced to 'invest' even by fellow-ministers. How that was done in a particular instance the few printed pages enclosed will show you. (The pages enclosed are from a professedly preachers' magazine, with sermons, outlines, etc., and published by a so-called co-operative company in the same state.—Ed.) First the 'dear' Brother looked for subscribers. He got them, of course. Secondly, He made some A * * * S * * * invention. The invention evidently not working the way it ought to, the 'inventor' made us members of a 'special syndicate District Boosters' Club' and last, but not least, the A * * * S * * * company, with a capital stock of one million dollars(?) sold out to the 'Petroleum * * * of America,' * * * Headquarters had been at K * * * Missouri, then at St. Louis, later at East St. Louis, from thence moving to * * * The capital stock of that famous oil company was supposed to be worth half a million dollars.

I have a few wonderful shares on file, five hundred of them, worth about the paper on which they are printed.

About two years after my departure from St. Louis to this town, I had my son-in-law, an attorney, investigate—with the usual result: BUNKO!

Do not return the printed matter I have mailed. I just wanted to show how we clergymen occasionally invest. You or others may say: Why did you not investigate? * * * Can you imagine a minister of the Gospel in Company with swindlers and crooks?

Very Sincerely yours,
H——— W———."

THE MIGHTY CENT

A good idea comes to us from the Rev. Arthur D. Appleton, rector of St. Paul's Church, Minersville, Pa., who some months ago gave one cent to as many of his people as would receive it. This was intrusted to them as a talent to be increased. On April 30th the amount was presented, the total being \$1,733. This aroused such interest that subscriptions were immediately taken to cover the remaining indebtedness of \$1000 on the new church, with the result that \$1,200 was subscribed.—C. Edwin Brown, Omaha, Neb.

HYMNS of the CENTURIES

CHURCH AND CHAPEL EDITIONS

The Book That Satisfies!

The FIRST dignified hymn book to print the words within the music staff.

Send for sample copies

A. S. BARNES & CO., 118 E. 25th St., New York

PASTORAL LETTERS

Rev. C. Edwin Brown, South Omaha, Neb.

Blessed is the parson who is a gifted letter writer. It is a good thing on frequent occasions to dispatch a pastoral to the congregation. The congregation appreciate a periodical letter from their pastor, especially if such letter is minus a solicitation for a contribution. The Lord has probably always needed money for the operation of his business, but St. Paul in his pastorals only mentions once the "collection for the saints," and then urges that the matter be taken care of before his arrival as his coming was not as a professional money-raiser, but as a soul saver. So it is a good thing to occasionally write the people about themselves rather than their pocket-books.

The most notable development of any Massachusetts parish during the past year is in Christ Church, Quincy. The rector, the Rev. H. K. Bartow keeps in regular communication with his parishioners by mail and dispatches frequent pastorals touching upon all important and timely subjects.

Type of Sermon Construction

What type of sermon do you like best?

- **Topical Treatment**, with argument and logical conclusion.
- **Narrative and Description**, with suggested conclusions. Some dramatic surprise.
- **Truths clearly stated and illustrated**, by anecdote, and personal experience, with some touches of humor and pathos.
- **The Expository Sermon**, in which a portion of scripture is given its historical, geographical and literary setting, the whole applied to a spiritual observation.
- **The Sermon-Lecture**. Some fundamental gospel truth being illustrated and enforced by delineation of outstanding characters such as Savonarola, Luther, Lincoln, Washington or Gladstone.
- **Sermon-Recitals**, in which great musical composers are analyzed in their characteristics, these moral characteristics being illustrated by the choir rendering compositions of those under consideration.
- **Special Sermons**, such as sermons to men, to women, to boys, to girls, to lodges, to people of similar occupation.
- **Sermons illustrated by current events**, such as lessons from The sinking of the Titanic. The moral effect of the Railway Strike. The President's latest message to Congress.
- **Sermons on Specific reforms**, such as Can America Outlive Reverent Observance of the Sabbath? Continue the Fight on "Booze." The Growing Peril of Gambling.

NOW READY

a New Song Book "RODEHEAVER'S GOSPEL SONGS"➔

For Church, Sunday School, Revival, and all religious services.

Singly 45c cloth (Quant., 40c not prep'd.)
Post- 25c limp 30c paid 130c manilla 25c

Ask for returnable copy for examination.

We also publish Victory Songs, Songs for Service and Awakening Songs at the same prices.

Most of our songs are obtainable on

RAINBOW RECORDS, 75¢ each

Ask for our catalog of music and records

The Rodeheaver Company

640 McClurg Bldg.
Chicago, Ill.

Dept. F, 814 Walnut St.
Philadelphia, Pa.

SAVE THE CHILDREN

Enter the child's heart through the Eye. Try the "Gospel Seeing Truth Packets." Each packet contains the objects needed and full directions. Send 10 cents for sample. Will send also the Tract—"How to Preach to Children." The "Movies" have taught the children to use their eyes. These Packets will do this also.

REV. C. H. WOOLSTON, D. D.

1242 Marlboro Street

Philadelphia, Pa.

Diabetics—Dyspeptics

Here's Relief for You

You can derive great benefit from bread, muffins, or wafers made from

Waukesha Chief Gluten Flour

Rich in mineral matter—almost entirely free from starch and sugar. Contains just the ingredients particularly helpful to dyspeptics and the debilitated, and sufferers from diabetes, gout, rheumatism, and heart troubles. Weak and sickly children are greatly nourished by it.

Waukesha Chief Gluten Flour is unsurpassed as a diabetic food. Stone ground, all vital elements retained. Its minerals activate the stomach and torpid liver, improve the circulation, strengthen the heart and nerves, and invigorate the muscular system. Bread, rolls, or wafers baked from it are highly nourishing and extremely palatable. Price—5 lb. sack, \$1.65 postpaid. Circular with delicious recipes, free. Order today.

SARATOGA MILLS

Estab. 1835.

Dept. E 9, Waukesha, Wis.

CHRISTMAS PROGRAMME

With Slides

- 40 Col. "Story of the Other Wise Man,
Van Dyke—Rental one use.....\$4.00
36 Col. "Story of the Very First Christ-
mas," Mrs. Wilder—Rental one use.....3.50
80, 48 and 28 Life of Christ sets

CHAS. STEBBINS PICTURE SUPPLY CO.

1028 Main St.

Kansas City, Mo.

ADVERTISERS' INDEX—DECEMBER, 1922

Architects

A. A. Honeywell.....	368
Max Charles Price.....	367
Morrison H. Vail.....	367
Lawrence B. Valk.....	368

Church Supplies

Acme Motion Picture Projector Co.....	327
Acme Partition Co.....	366
ADDRESSOGRAPH CO.....	343
AMERICAN SEATING CO. 319.....	368
Ashtabula Sign Co.....	341
Austin Organ Co.....	246
Bausch & Lomb Optical Co.....	341
Berger Manufacturing Co.....	366
Bilhorn Bros.....	367-368
Geo. W. Bond Slide Co.....	339
Henry Bonard Bronze Co.....	367
Cincinnati Bell Foundry Co.....	367
W. L. CLARK CO.....	235
J. C. DEAGAN, Inc.....	371
Decorative Art Glass Co.....	307
DeLong Furniture Co.....	250
De Moulin Bros. Co.....	328
Devereaux View Co.....	246
The De Vry Corp.....	330
WM. H. DIETZ.....	242-368
Duplex Envelope Co.....	250
Durkin Reeves & Co.....	351
Edwards Folding Box Co.....	246
I. P. Frink.....	349
Globe Furniture Co.....	347
GOODENOUGH & WOGLOM CO.....	372
Hinners Organ Co.....	367
INDIVIDUAL COMMUNION SERVICE.....	241
Jacoby Art Glass Co.....	250
Keystone View Co.....	339
THE THEODOR KUNDTZ CO. 313.....	367
McShane Bell Foundry Co.....	367
Manitowoc Church Furniture Co.....	367
Maves Printing Co.....	368
Multiform Sales Co.....	246-348-367-368
National School Slate Co.....	340
National X-Ray Reflector Co.....	367
Orphans Industrial School.....	346
Pilgrim Photoplay Exchange.....	332
Precision Machine Co.....	248
PRESBYTERIAN BOARD OF PUBLICATION, PHILADEL- PHIA, PA.....	236-328-335

Presbyterian Book Store,

St. Louis, Mo.....	365
Geo. Rackle & Sons Co.....	368
Rapid Addressing Machine Co.....	243
ROTSPEED CO.....	333
Safety Projector & Film Co.....	345
SANITARY COMMUNION OUTFIT CO.....	336
Schuler Art Glass Co.....	367
Chas. Svoboda.....	250
Thomas Communism Service.....	360
United Projector & Film Corp.....	320
Victor Animatograph Co.....	368
Wangerin-Weickhardt Co.....	339
A. L. White Mfg. Co.....	367
Jno. Williams, Inc.....	368
The J. G. Wilson Corp.....	368
H. E. Winters Specialty Co. 249-324-367	

Miscellaneous

Classified Advertising.....	363-364-365
Merce E. Boyer.....	246
Chalfonte-Haddon Hall.....	244
Denning Mfg. Co.....	246
Eldridge Entertainment House.....	348
Clyde Lee Fife.....	324
Globe Phone Mfg. Co.....	339
Holt Concern.....	345
E. T. Hughs.....	365
Inter-American Supply Co.....	320
C. J. Lundstrom Mfg. Co.....	338
THE MINISTERS CASUALTY UNION.....	317
Ministers Protective Society.....	347
Near East Relief.....	331
New Idea Service System.....	324
Press Co.....	246
S. & W. Co.....	249
Saratoga Mills.....	369
C. A. Schmitt.....	368
Songalogue Co.....	362
Chas. Stebbins Picture Supply Co.....	369
Strong's Laboratories.....	362
Taplin-Rice-Clerkin Co.....	248
U. S. Leather Goods Co.....	249
Vital Christianity Union.....	337
Wilson Index Co.....	328
Rev. C. H. Woolston.....	369
World Missionary Drama League.....	346

Publishers

ABINGDON PRESS 249-250-348-362	
American Bible Society.....	353
A. S. Barnes & Co.....	360

W. P. Blessing.....	362
CHRISTIAN CENTURY PRESS 323	
Church Publishing House.....	345
GEO. H. DORAN CO.....	239
Evangelical Publishers.....	307
Glad Tidings Publishing Co.....	335
Fillmore Music House.....	346
Hackleman Book & Music Co.....	324
ST. JOHN HALSTED.....	245
HOWARD SEVERANCE CO.....	325
Judson Press.....	238-324
J. H. Kuhlman, Publisher.....	337
Lawrence World Publishing Co.....	337
J. B. Lippincott Co.....	332
McCall Company.....	332
McCleery Printing Co.....	280
Macmillan Co.....	238
Messenger Publishing Co.....	346
Missionary Press Co.....	249
The Moody Bible Institute Monthly.....	334
NATIONAL RELIGIOUS PRESS.....	281-311
Thos. Nelson & Son.....	247
New York Bible Society.....	357
Geo. W. Noble.....	368
OXFORD UNIVERSITY PRESS 315	
Rev. I. M. Page.....	246
Pathfinder Pub. Co.....	346
Pilgrim Press, Boston.....	345
Pilgrim Press, Chicago.....	355
Plymouth Press.....	348
FLEMING H. REVELL CO.....	234-237
Rodeheaver Co.....	369
S. S. SCRANTON CO.....	361
Sunday School Times Co.....	349
GEORGE SWANN.....	240
Tabernacle Publishing Co.....	345-362
University of Chicago Press.....	326
W. A. Wilde Co.....	247
John C. Winston Co.....	243
Woolverton Printing Co.....	282

Schools

Central University.....	351
Chicago Evangelistic Institute.....	365
Moody Bible Institute.....	351
Peoples National University.....	338

Typewriters

Annell Typewriter Co.....	244
Hammond Typewriter Co.....	344
Standard Typewriter Service.....	367

GENERAL INDEX—DECEMBER, 1922

Advent study, an—R. C. Hallock	251	Editorial Confidences	271	Pews to let	285
Aeroplane, view from our	286	Efficiency chart	280	Post-card vote	272
Americanization, principles of	340	Evangelism, message of	278	Prayer Meeting Department	321
Australian publicity	280	Expositor, testimonies to	273	Prayer meeting, why I attend	310
"Barton Bible Fund"	270	Financial canvass, organize for	285	Preacher sits in the pew—Smith	352
Best of recent sermons	300	Financial letter business-like	278	Prohibition	330
Biographies of texts	354	Fraud! A Warning!	273	Prohibition, Henry Ford's stand on	284
Book shelf—King	346	Get together program	283	Prophet's preaching power—	
Building up a thoughtful congrega-		Give, how should we	281	McPheeters	262
tion—Richmond	314	God made visible in Christ—Fleet	301	Psycho-Analysis, value of—Moore	266
Bulletin board, how I run my	282	God, rest in	274	Religious dynamics, questions in	279
Bulletin board slogans	274	God, "want-ads" of	280	Religious Review of Reviews	329
Burrs fasten seeds of truth—Corbin	291	Gospel, translating the—Leach	259	Revival, pray for	268
Calendar, for your	285	Great texts and their treatment	308	River of life, drifting on	353
Children, evangelizing the—Lewis	257	Helpers, tribe of the—Van Dyke	265	Rural preaching, effective—Marsh	350
Children's sermon—Barratt	304	Homiletic Department	300	Salaries in Episcopal Church, in-	
Christ had not come, if	271	Homiletic Year	295	crease of—Brown	268
Christ, lectures on life of	284	Ill health and recovery—Benjamin	306	Sermon enthusiast, workmanship of	255
Christ wants you	310	Illustrative Department	287	Sermon construction, type of	360
Christmas	295	Important recent books—Swanson	342	Sermons, art of hearing	334
Christmas, Bible readings for	277	"Inside outside again," the preacher	312	Social clinic, have a	278
Christmas calendar, for your	277	Investigate before you invest	261, 360	Song, saving community through—	
Christmas, carol service	277, 280	Life purpose class	285	Olive	269
Christmas church propaganda	275	Lord's prayer, series on	308	Suggestive card	269
Christmas dream, a mother's—		Methods Department	275	Sunday evening topics	340
Burrell	300	Minister's library, a	348	Sunday night sermon topics	281
Christmas giving	272	Money-raising illustrations—Fleet	292	Sunday's sermon, preparing next	263
Christmas, out of door	276	Morning star, the—Taylor	302	Ten commandments for ministers	304
Christmas sermons	301, 302	New office of proctor	281	Texts illumined: John	237
Christmas thought	277	Parables from over the sea—		Tongues, divers kinds of—Braun-	
Christmas tree, the first—Barratt	304	Schliff	289	stein	316
Church bulletins, from	340	Parables of Saged the Sage	356	Vitamine of eternal life—Walter	305
Church in the new age—Marsh	253	Parable of the stone baby	356	Wayside pulpit	274
Church program, outlining the	278	Pastoral letters—Brown	360	What a Man!—R. C. Hallock	251
Church unity, essentials of	332			Youth, problem of	331
Churches are kept, how	280				

ILLUSTRATION INDEX—DECEMBER, 1922

Behold	163-287	Creditor, the greatest	193-292	New home, the	172-289
Bells made for what?	213-294	December 25th	228-297	Offering, the changed	206-294
Born in me	240-299	Desire for riches	177-290	Parody on "How doth the	
Catching a foolish monkey	196-293	Dispersing a mob	208-294	busy bee"	191-292
Cent, dropped in a	207-294	Divine wireless	187-292	Paul's liberality	200-293
Christmas	241-299	Door, I am the	169-288	"Peace, on earth"	231-298
Christmas, a merry	233-299	Dr. Johnson's thought	194-292	Prayer	181-290
Christmas and peace	223-297	Earth revisited	202-293	Prayers, wasted	186-291
Christmas and spirit of poetry	232-299	Economy, successful	190-292	Prepare a place, I go to	171-288
Christmas and the babies	226-297	Evil and light	164-287	Problems	175-290
Christmas changes pagan		Feeding the cat	203-293	Safe, my	189-292
customs	225-297	Givers, three kinds of	211-294	Salvation	179-290
Christmas comes, when	236-299	God, heart of	227-297	Sam's reason	204-293
Christmas heart	239-299	God's love and ours	180-290	Sheep and shepherd	168-288
Christmas, narrow	238-299	Guidance	183-291	Spirit, not of the	188-292
Christmas poetry	230-298	Harshest test	197-293	Spring at the seaside	176-290
Christmas shoppers	220-296	Hatchways, two	198-293	Star, following the	234-299
Christmas, spirit of	235-299, 237-299	Heathen, the	205-293	Star still shining	217-295
Christmas star, under the	216-295	Holding on, being held	185-291	Text, a wonderful	162-287
Christmas sunshine	242-299	Income, what is your	212-294	Trust him	184-291
Christmas, surprise of God	222-296	Jesus, no room for	218-296	"Twenty-five cents, I am"	214-294
Christmas texts and themes	215-295	Lifesaver, the	178-290	Twice dead	192-292
Christmas tree	229-298	Light of the world	166-288	Washing disciples feet	170-288
Christmas visit	221-296	Look out!	195-292	Wise fool	182-291
Come out	199-293	Man born blind	167-288	Wise-man, search for modern	219-296
Comfort in trouble	174-289	Miser's mistake	201-293	Wise-men, story of	224-297
Cost, the	210-294	Missionary offering	209-294	Work	165-288

SCRIPTURE INDEX—DECEMBER, 1922

Job 42:10-15	174-289	Luke 2:7	218-296	John 14:2-6	172-289
Psa. 32:8	183-291	Luke 2:19	300	John 14:12	173-289
Psa. 37:4, 5	174-289	Luke 18:1	181-290	John 15:16	184-291
Psa. 66:18	186-291	Luke 19:10	178-290	Rom. 8:18	176-290
Psa. 86:7	187-292	John 1:14	162-287	1 Cor. 1:27	182-291
Prov. 28:22	177-290	John 1:18	301	1 Cor. 2:14	188-292
Isa. 30:21	183-291	John 1:36	163-287	2 Cor. 4:17	175-290, 176-290
Isa. 35:8	182-291	John 3:20	164-287	1 Thess 5:17	181-292
Isa. 41:10, 13	185-291	John 5:17	165-288	1 Tim. 1:15	
Isa. 65:24	187-292	John 6:48	305	1 Tim. 6:9	1
Matt. 2:1	222-296	John 8:12	166-288	James 4:3	
Matt. 2:1, 2	219-296	John 9:1-4	167-288	1 Peter 1:18, 19	
Matt. 2:2	216-295, 217-295	John 10:3-5	168-288	1 Peter 2:9	
Matt. 2:11	221-296	John 10:9	169-288	1 John 4:19	
Matt. 6:13	308	John 10:28	184-291	1 John 5:3, 9-11	180-
Matt. 18:10	220-296	John 13:5	170-288	3 John 1:2	300
		John 14:2, 3	171-288	Rev. 22:16	302